

# GRADED BIBLE STORIES

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# **GRADED BIBLE STORIES**

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**BOOK ONE: GRADES 1 AND 2**

*For Ages Five to Seven*

**WILLIAM JAMES MUTCH, PH.D.**

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# GRADED BIBLE STORIES

WILLIAM JAMES MUTCH, Ph.D.

A series of Bible lesson text books for the eight grades, expressly prepared to meet the wide and growing demand for suitable lesson material for Week Day Church Schools, Sunday Schools and Homes. The Bible as the great source book of religious training is systematically adapted in these masterly little volumes to the needs of the various ages of childhood.

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Grades 1 and 2

*For Ages Five to Seven*

**BOOK TWO:**

Grades 3 and 4

*For Ages Seven to Ten*

**BOOK THREE:**

Grades 5 and 6

*For Ages Nine to Twelve*

**BOOK FOUR:**

Grades 7 and 8

*For Ages Eleven to Fourteen*

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NEW YORK: GEORGE H. DORAN COMPANY





WILDE'S BIBLE PICTURES. 378.

PAUL DELAROCHE. 1797-1856.

FINDING OF MOSES.

# GRADED BIBLE STORIES

BY

WILLIAM JAMES MUTCH, Ph.D.

PROFESSOR OF PHILOSOPHY AND RELIGION IN RIPON COLLEGE

WITH AN INTRODUCTION BY

PROFESSOR M. V. O'SHEA

THE UNIVERSITY OF WISCONSIN

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BOOK ONE: GRADES 1 AND 2



NEW YORK

GEORGE H. DORAN COMPANY

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PRINTED IN THE UNITED STATES OF AMERICA

## INTRODUCTION

Professor Mutch has prepared an illuminating and helpful volume for parents, and for teachers who teach in Sunday schools or religious day schools. Even if one is not a teacher he should nevertheless be interested in the Bible stories as they are presented in this volume. Certainly no one could be called educated, by any interpretation of the term, if he were unfamiliar with the stories of the Bible, which have played a larger rôle in the thought and in the conduct of that part of the human race to which we belong than all the rest of our literature of whatever kind or description. But one is constantly meeting adults, even so-called educated persons who have been through the schools, including college, but who know little or nothing about either Biblical stories or the moral and spiritual lessons which they teach. Such persons, no matter how far along in life they may be, ought to run through the contents of this volume, alike for the stories and for the lessons to be gained from them, as pointed out very explicitly by Professor Mutch.

The author of "Graded Bible Stories" has been a student of educational method, and he has treated these stories in harmony with the best modern thought regarding the most effective way to present stories to the young, so that they will be understood, enjoyed, and remembered, and so that their lessons will be appreciated and applied. The stories are well graded and are classified according to theme. It should prove helpful to any parent or teacher to be able to turn to a sheep story or a bird story or a baby story or a tree story or a cave story, and so on through the long list, when there is an

## INTRODUCTION

appropriate occasion for telling any particular kind of story. Most teachers have never thought of the contents of the Bible in terms of stories, and it will be of advantage to them to see, as they will see when they glance through this book, how a large part of the narrative and descriptive part of the Bible relates to ordinary, every-day objects and events. The teacher who grasps this idea can make his teaching more vital and appealing than is possible when he thinks that Biblical references are always to things entirely remote from the interests and undertakings of daily life.

The suggestions given by Professor Mutch for the teaching of the stories will be helpful to any teacher, even though he has had much experience in Sunday school work. The author has based his directions to teachers upon the psychology of childhood and the laws of learning. He has taken advantage in this volume of the progress that has been made in recent years in secular education in adopting methods that win the pupil's interest and secure his attention so that he will apply himself whole-heartedly to the tasks assigned. As a rule, Biblical teaching has not awakened interested response in young people; it seemed formal, cold, remote, and for this reason it has been difficult to keep boys and girls attached to Sunday schools or religious day schools. But it may be predicted that wherever this volume is used intelligently and systematically, young people will gain a larger and more abiding knowledge of the Bible stories and with greater pleasure than has been the case heretofore, and so it may be very warmly commended to parents and teachers.

M. V. O'SHEA.

*The University of Wisconsin.*

## DIRECTIONS FOR TEACHERS AND PARENTS

This book is prepared for the use of teachers and parents in the training of young children in the Christian Life. It is not planned to be used by children themselves as a text-book. A picture or a child's paper may be provided for the child to look at and to handle, and to keep in the store of beloved treasures. This is a proper part of the enrichment of life. But there must also be developed treasures of the mind and heart, for it is out of these latter treasures that the higher life draws its strength. It is this enrichment which is sought by teaching the Bible stories; and there is nothing to compare with the human voice as a teaching medium. There is danger that a book or paper in the child's hand may never become to him anything more than a beautiful object. The story heard and told can never be an object. It can only be a thought understood and remembered, and a feeling or value appreciated and idealized. Then it can move the will, refine the motives, and ennoble the character.

Somewhat specific teaching directions are given in each lesson. They are repeated often, because teachers not specially trained in this method tend to overlook and forget certain essential steps, and revert to the irregular and unsystematic ways so common in Bible teaching. Instead of becoming monotonous, as some fear, long experience has shown that the regular following of such a clear-cut plan soon becomes an enjoyed habit. The filling in of a new content for every period keeps the work as fresh

## DIRECTIONS FOR TEACHERS AND PARENTS

as a running brook. A vivacious and consistent following of the plan soon gives to the children a firm technique and a joyous sense of mastery. Faint-hearted teachers and slovenly methods must not be tolerated. Strong supervision and enthusiastic teaching will always find the children responding vigorously.

Briefly stated the main points of the oral, or Reproduced Story, method of elementary Bible teaching are as follows:

1. *Graded Material.* The subject matter, the length of the story, the language, and the effect aimed at, have been chosen with reference to each particular school grade.

2. *Concrete Material.* The lessons consist chiefly of narratives and other concrete units, and only a small amount of abstract instruction is given, varying with the grade and ability of children to think in general concepts.

3. *Story Units.* The unpedagogical practise of presenting an indefinite number of subjects, or a poorly correlated lot of material, is replaced by the use of a single well defined unit without any extraneous matter.

4. *Homilies.* Exhortations are excluded. The story is so plain that its meaning lies on the surface. If it does not carry conviction on its own merits, it will not do so by urgent exhortations.

5. *Explanations.* With properly graded material few explanations are needed. In the first two or three grades little attention is paid to time, or place, or connections. Only the meaning of an occasional strange word is given in terms of another better known word.

6. *Presentation.* The teacher must not have memorized the story, but must have completely mastered it. There is great loss in effectiveness, when it is read from the book or from notes. It is told in a clear voice, slowly and impressively, and without breaks and interruptions. The scripture words in general are preferable, but not

## DIRECTIONS FOR TEACHERS AND PARENTS

used exclusively. If there are difficult parts or words, their meaning is made clear, and then if necessary the story is told through again as at first.

7. *Reproduction.* Without waiting for the impression to fade from memory, one pupil is called on to tell the story, and then another tells it, correcting errors made by the first child. Several more pupils tell it in succession, and by this time it has become quite well known to all. Each pupil tries to excel in the accuracy and skill of story-telling, and much enthusiasm awakens if proper appreciation of their efforts is expressed by the teacher.

8. *Picture.* If a picture can be found which illustrates a central feature of the story, it may be shown; but a poor or incidental picture is not admissible. A copy given to the pupil becomes an objective reminder of the story, and is preserved in a portfolio or note book.

9. *Conclusion.* A concise statement of the main point or value of the story, stated or read by the teacher, helps the pupil to crystallize and utilize the idea in the formation of character.

10. *Text.* Still another clinching of the value of the story in the mind is secured by memorizing a little gem of scripture, or a proverb, maxim, or verse of poetry, which expresses the idea in terms worth remembering.

11. *Titles.* It is a valuable exercise of the mind in another way for the class to select a name for the story, and sub-titles for the parts, if parts there are.

12. *Notebooks.* Writing is not to be overdone. After children have learned to write easily, a seven inch by eight or nine inch notebook should be kept. It is not desirable to write out the stories; but the notebook should contain the title, scripture references, conclusion, text, picture, map, or other items needed with each lesson. The notebooks should not be written up during the class unless there is an extra long period; but the references and

## DIRECTIONS FOR TEACHERS AND PARENTS

other items may be taken down quickly on loose paper to be copied at home, or at some time other than the lesson period proper.

13. *Review.* The whole work will be lost without constant and frequent reviews. Follow the plans given in the lesson for a Cumulative Review. If long periods are available a portion of that time may be set apart for review, and not so many full periods will then be required. Especially can the last previous lesson be thus reviewed.

14. *Home Sessions.* It is highly important to secure the coöperation of the parents. There should be in each home a copy of "Graded Bible Stories" in all grades, so that parents can regularly hold at least one session with the pupil after each class session. The directions for this session are given in each lesson, and are very simple. They do not call for teaching or lesson study, but only for very easy and natural help and supervision for the child. The pupil is made to feel that this is his opportunity to contribute what he has gained to the pleasure of the family.

15. *Socialized Class.* In some cases, especially among the younger pupils, part of the period may be taken for group work. Two or three children by themselves tell the story to each other, and help each other. Or the story is arranged by the pupils and given in dialogue form. Or, a tableau is made to illustrate the lesson. When such plans are being worked out by the class they abandon for the time the regular class order, and work together socially under some leader. If more elaborate dramatic form is undertaken, there should be separate periods for it. (See "Oral Religious Teaching," by Mutch.)

The number of lessons provided for one grade covers the course for a full year, if one lesson is used each week, as in Sunday School. Only in that case should all lessons be used. If there is a short summer term with daily lessons, or a week-day school of thirty-six to forty

## DIRECTIONS FOR TEACHERS AND PARENTS

lessons, it is best to follow the schedule in the book including review lessons. If however the periods are long, or extra sessions are held, so that reviews are fully provided for in that way, then all regular periods can be used for new stories.

In the Religious Day Schools, where only a dozen lessons are used from each grade, there are some advantages in not using the same lessons from year to year in the same grade, but rather one should select different groups the second year from those used the first year.

### To PARENTS

Parents do not need to be told how much they ought to do for the higher life of their children. The trouble is in knowing what to do and how to do it. This is an attempt to put a practical plan in their hands for doing what they would all like to do if they could.

If the situation is, that a teacher has the child in a class in a Sunday School or Week-day Church school, then there should be consultation with the teacher. The work is outlined in "Graded Bible Stories." The pupil does not need the book. But the teacher and the parents should have all the grades up to and including the grade of the pupil for purposes of review, especially if the pupil has followed the course through several grades.

The parent is asked to take much interest in the pupil's work, and to appoint a regular time for the *Home Session*. This is a period set apart in the home, for the pupil and the parent who is helping, and if possible for the whole family together. The child is the center because this is his or her time to contribute something for the pleasure and information of the family.

If the child is younger than the fourth or fifth grade, the parent should read the scripture lesson aloud, if so directed. The other duties are to assist the pupil in doing the work assigned in each lesson to be done in the home

## DIRECTIONS FOR TEACHERS AND PARENTS

session. In most cases the work will consist in prompting the child from the book, when the memory is not clear.

If the situation is, that there is no school where this book of "Graded Bible Stories" is in use, but the book is to be used in the home, then the same person will serve as both teacher and parent. The school session and the home session will be combined in one. In that case it is better to make several short sessions of say thirty minutes, than to make one period so long as to be tiresome. Such a course in home instruction carried on consistently, with the review instructions all faithfully followed, will lay an excellent foundation for the Christian Life.

Specific directions are given with every lesson in the series of "Graded Bible Stories." Fuller discussion of this method may be found in the book on "Oral Religious Teaching."

The art of telling Bible stories, which receives much attention in these lessons, is by no means the whole of religious education. But it is a good way to begin the formal training of children into a strong religious life. The familiarity which it gives with great incidents and personalities of history feeds and stimulates the religious nature. It reveals to youth the many-sidedness of the higher life. It shows the dangers and weaknesses of human life, and also its noble possibilities. It teaches how baser impulses press for expression, and how they may be overcome and redirected. It shows how one may become a sharer in the responsibilities and services of the human world, and how one finds God and the spiritual life, and grows into a realization of that life.

Teachers and parents should not feel that the work is finished when the child has learned to tell the stories. He has done all this work only to be furnished with material for these other results just named. Therefore it is the real test of effective teaching, that it has carried over from the stories learned to the permanent modifications of mind and character.

# DIRECTIONS FOR TEACHERS AND PARENTS

## EQUIPMENT AND ACCESSORIES

*The Teacher* requires a copy of "Graded Bible Stories" for the grade to be taught, and also a copy for each lower grade for the reviews and cross-references.

The little manual of "Oral Religious Teaching" by the same author is necessary for a proper understanding and a complete mastery of this method of teaching.

A Bible, The American Standard Revised Version is to be preferred, except for memorizing certain familiar passages, in which many will prefer the King James Version.

It is convenient but not essential to have a Bible Commentary. Good single volume commentaries on the whole Bible are those of A. S. Peake (\$4.), and J. R. Dummelow (\$3.75). Good handy volume commentaries on separate books of the Bible are J. Paterson Smyth and the Cambridge Bible for Schools.

A blackboard is essential. In the lower grades crayola, clipping and pasting accessories, a sand table, and other equipment which the teacher may need should be provided. Some special manuals are needed, such as Russell's "Dramatized Stories for Young People," and Miller's "Dramatization of Bible Stories."

*For Parents*, in order to help the children in telling the stories, in the memory work, and in all the reviews, it is almost necessary that a copy of "Graded Bible Stories" should be at hand in the grade used and in the earlier grades. The system of reviews goes back over the former years, and endeavors to keep the stories fresh in the memory when once they have been learned.

In reading the scripture passages to the children in the home session any ordinary Bible will do. A Revised Version is preferred. For this purpose parents will find much satisfaction in using Kent's Shorter Bible. Small collections of prayers may also be found useful, such as

## DIRECTIONS FOR TEACHERS AND PARENTS

Ozora S. Davis' "At Mother's Knee"; or Dietz' "Prayers for Children" (W. H. Dietz, Chicago).

*For Pupils*, in the first and second grades, the pictures and various hand-work provided by the teacher are all the equipment required. These lessons are not intended for kindergarten pupils. If there are children younger than five, they should be placed in the care of a kindergarten teacher. For her use such a manual as Ferris' "The Sunday Kindergarten" (U. of C. Press) may be recommended.

For the pupils of the third and fourth grades, a notebook is about the only regular equipment required. The best form is seven inches wide and eight and one-half inches long, and it usually costs about ten cents. Directions for its use are given in each lesson. No regular lesson-book is required, and no previous study of lessons is expected, except in the reviews. The home work as directed in the teachers' and parents' book consists in reporting at home the things already learned in class.

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# **GRADED BIBLE STORIES**

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*First Grade*



# GRADED BIBLE STORIES

## *First Grade*

### I: SHEEP STORIES

These stories are for children who are beginning the first grade. Such children are generally unable to tell a story connectedly. They must not be pressed unduly into this work. Yet from the start the teacher has this in view, and the stories are made with reference to their oral presentation and reproduction. They are short, simple, and concrete. They are told by the teacher with the constant expectation of having them retold by the pupil.

It will be only a short time until some of the first grade pupils begin to tell the stories connectedly after the teacher. Until then the teacher must patiently and cautiously draw out from them one or two words at a time, by telling most of the story again and again, leaving the children to supply only the important words, and those best understood by them. Some will be unable to tell the story connectedly until they reach the second grade. But they must be practised the same as the others, giving them more or less help as needed.

Some of the children, especially in the city schools, are not very familiar with sheep. Better results can be obtained by giving a preliminary talk and study about sheep and shepherds. Pictures are shown freely to illustrate the talk, and any of the children who know about sheep are asked to tell the others what sheep are like.

When the children have learned about the shepherd's care, and the need of watchfulness, and how the sheep

and the shepherd love each other, the stories are much more easily grasped by them. The twenty-third Psalm also has a clearer and deeper meaning for them.

It is best not to use this book in class, or at least the story should not be merely read to the children. It should be told directly to them in a free and lively manner. Then the teacher makes sure that the pupils understand what has been said to them. It may need to be told to them a second time, but in the same words as nearly as possible.

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### 1 1. A MAN WITH A HUNDRED SHEEP. *Luke 15:3, 4.*

1. *The Story.* One of the stories which Jesus tells is about a man who has a hundred sheep. The man loves his sheep, for he has known them all since they were little lambs; and they are all that he has. He leads them out in the morning to the hills. He lets them feed or lie in the shade all day. At night he brings them all back, and puts them in the fold. If some of them were left out at night on the hills, a wild animal might get them. So the shepherd is very careful not to have any of his sheep lost on the hills at night.

2. When the story has been told by the teacher, as above, to the class, one of the children is called to the side of the teacher to tell the story to the others. Then another and another is called in a similar way until all have told it, or at least all have heard it often enough to remember it. If a child is diffident, or does not start to tell the story readily, begin to draw the words gradually in such a way as this:

One of the stories which -- (who?) tells, is about -- (what?), who has a hundred -- (what?). The man loves his -- for he has known them -- (how long?); and they are -- (what else has he?). He leads them out in the morning -- (where?). He lets them --, or -- all

day. At night he ---, and puts them ---. If some of them were left out at night on the hills -- (what might happen?). So the shepherd is very careful not to have any ---.

3. Then suggest that the Lord cares for us all somewhat as the shepherd cares for his sheep. And then drill them separately and in concert in repeating the *Memory Words*.

Plenty of time must be taken at first in getting beginners started well in telling the story. But if there are some in the class who can do it well, their example will soon be followed by others. In such a case it will not be necessary to start them a word at a time, as suggested above. In fact, time will be saved, and better results secured, if the teacher can borrow, for a period or two, an experienced second grade story-teller, who will set the pace for the beginners. In such case the second story, called *The Lost Sheep*, may be added directly to the end of the first story, and the whole be treated as one lesson.

There is good reason for not memorizing the exact words of the story by either teacher or pupil. The language of the Bible is followed in a general way, but not as a formal or literal repetition. What is desired is a real piece of story-telling, and not a mere recital. But in the teaching of the *Memory Words*, it is desirable that the exact words should be used.

4. Show Parker's picture, *The Good Shepherd*. Wilde, 440.

5. *Memory Words*. The Lord is my Shepherd, I shall not want. *Psalms 23:1*.

The children may be taught such a prayer as this, and encouraged to use it daily:

Shepherd, lead me day by day  
Where the lambs may safely play;  
Fold me in Thy loving care  
At the time of evening prayer;

In the morning waken me,  
Glad and fit to live with Thee.

6. *Home Session.* After each class session there should also be a home session. A parent or older person takes pains to receive the report from the child of the story learned in the class. The picture is also examined and talked about; the memory words are repeated; in some cases the scripture passage, from which the story is taken, is to be read aloud by an older person to the child, and if any paper or other material is brought home, this is also examined and talked over, and ample praise given for good work, or encouragement to try to improve next time. This coöperation of the home with the school is of the very highest importance to the success of the instruction. For this purpose it is quite essential that the parents shall be provided with a copy of this book, "Graded Bible Stories," of the same grade as that used by the teacher. The parent needs it in supervising the work of the home session. It is not to be used by the pupil in studying the next lesson, but only to help in telling the stories after they have been taught by the teacher, and in the reviews, which are constantly required.

A sand-table is useful in the work of this grade. For this lesson the sand-table can represent the hills where the shepherd takes his sheep. Several sheep can be cut from traced patterns, and arranged on the hills. Cut trees and wild animals can represent woods. A sheep-fold can be constructed from paper, and so placed as to show where the sheep come at night.

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### 1 2. THE LOST SHEEP. *Luke 15:3-7.*

1. Review briefly the last story. Say, In the last lesson we had one of the stories which Jesus told. What was it about? If this does not start the children, say,

About a man who has a hundred ---. Then proceed as before, giving them what aid is necessary, but getting out of them as much as you readily can.

Then tell the present story clearly, deliberately, dramatically.

2. *The Story.* When the shepherd has his hundred sheep out on the hills, he counts them before he brings them home. And once he finds only ninety-nine, for one has strayed away from the rest and is lost. So he leaves the ninety-nine together on the hillside, and goes after the one that is lost, until he finds it. And when he has found it, he lays it on his shoulder rejoicing. And when he comes home, he calls together his friends and neighbors, and says to them, Rejoice with me, for I have found my sheep which was lost. And so the shepherd cares more for the one sheep that was lost than for all the rest.

3. At once proceed to get the story back from them. When the shepherd has his hundred sheep out on the hills, he--- (does what?) and then?— Once he finds only---. So what does he do then?— And when he has found it— and when he comes home---, and says to them—. And so the shepherd cares more----.

Go over this in the same way with several different pupils,—all if there is time. Agree with them on a name by which this story is to be known afterward, when it is called up for review. Then drill them on the memory words. But only part of the children will be able to remember so long a passage continuously. The others must not be pressed beyond their ability.

4. *Memory Words.* The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters. *Psalms 23:2.*

The King James version is preferable for memorizing.

5. If a picture is desired to illustrate the lesson, almost any of the shepherd pictures will do, such as Molitor's *The Lost Sheep*. Wilde, 102.

6. *Home Session.* A regular time is to be established in the home when the work done in the class can be deliberately gone over and talked about. The child is to have a good opportunity to tell the story learned in class, to repeat the memory words, and to show and explain any picture, or hand work, which has been brought home.

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### 1 3. THE SHEPHERD'S VOICE. *John 10:1-6.*

1. An old-fashioned sheep-fold was a small yard with a high fence or wall around it, and a gate or door at one end. Part of the fold might have a roof, but usually the greater part was open to the sky. A stranger might climb in and get a sheep if the shepherd were away.

2. *The Story.* Again Jesus told a story about sheep. At night the shepherd puts the sheep into the fold, and locks the door. If any one climbs up some other way, the sheep know he is a thief and a robber. For the shepherd always comes in at the door. Sometimes two shepherds have their sheep together in one fold. When one opens the door, and calls for his own sheep, they know his voice, and he leads them out. When he has called out all his own sheep, he goes before them, and the sheep follow him, for they know his voice. They will not follow a stranger, but will run away from him: for they know not the voice of strangers.

3. Teach this story in the same manner as the former stories, getting the children to tell as much of it as they can. Teach them the memory words, and then review the former memory words with those in this lesson.

4. For a picture one may use the Druse Shepherd. Wilde, 244.

5. *Memory Words.* He restoreth my soul. He lead-

eth me in the paths of righteousness, for his name's sake.  
*Psalms 23:3.*

6. *Religious Theme.* The teacher may have in mind as a prevailing religious idea running through many of the stories of the first grade, that God takes care of his people if they walk in his way, and love to obey him. But caution must be exercised not to over-work this theme, or to talk too much about it. They should easily see the point in connection with such a story as *The Shepherd's Voice.*

Excellent pictures may be easily obtained in connection with this as well as other first grade groups of stories. These pictures may be mounted by the children on cards or in booklets and taken home, thus adding to the trophies which they can bring to the home session.

7. *Home Session.* Direct the children at home to tell the story which they have just learned, to repeat the memory words, to show the pictures or other material which is taken home, and in this way to have a real part in the life of the home.

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#### 1 4. REVIEW.

The teacher must judge whether or not to take a full period now to go back over the three former lessons to fix them in the memories of all the children, and to improve their work on the memory words. Something depends on the length of the periods in which those lessons were taught. If the children all know the material already, proceed to Lesson 5.

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#### 1 5. THE GOOD SHEPHERD. *John 10:7-15.*

1. Many children have an animal pet, either a sheep or something else, which they love. They know how dif-

ferent their feelings are toward their pet and a strange animal. That is like the difference between a shepherd's feelings toward his own sheep, and the feelings of a strange person just hired to watch the sheep.

2. *The Story.* Jesus said, I am the good shepherd. The thief comes only to steal and to kill the sheep. I come that they may have life, and more of it. The good shepherd lays down his life for the sheep. He that is not the shepherd, but a hired man, who does not own the sheep, sees a wolf coming and leaves the sheep, and runs away; and the wolf snatches one of the sheep and scatters the rest. He runs away because he is a hired man, and cares not for the sheep. I am the good shepherd; and I know my own, and my own know me; just as the heavenly Father knows me, and I know the Father.

3. For a picture use Wilde, 116, by Plockhorst.

4. Having told the story plainly, the teacher will call on one and another to tell it to the class. The stories are purposely made short and easy at first, so that the young beginners can be encouraged to master them.

5. *Memory Words.* Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. *Psalms 23:4.*

I little see, I little know,  
Yet I can fear no ill;  
He who hath guided me till now  
Will be my Leader still.

*F. L. Hosmer.*

6. Teach the children that the name of this story is The Good Shepherd.

7. They are reminded to tell the story at the home session, and to repeat the memory words.

1 6. DAVID THE SHEPHERD LAD. *1 Samuel 16:10-13.*

1. Here is a story of how the boy was found who was sometime to be made king. It was not a discredit to the boy that he was a trusty lad taking care of his father's sheep.

2. *The Story.* David was a fine looking boy with a ruddy face and strong arms. His father's name was Jesse, and there were seven older brothers. David was a shepherd lad, and his work was to watch his father's sheep on the hills of Bethlehem, where they lived.

One day the man of God came to their house looking for a young man who would some day make a good king. And when none of the older brothers would do, Jesse said, There is still another boy, the youngest of all. He is out on the hills keeping the sheep. And the man of God said, Send and fetch him; for we will not sit down to dinner until he is here. And when the shepherd lad came, the Lord said, Arise, anoint him, for this is he.

3. For the picture use Wilde, 475.

4. After the story is told by the teacher and the picture shown, let the children reproduce the story. Encourage them to note mistakes and be ready to correct them. Rehearse the preceding verses of *Psalm 23*.

5. *Memory Words.* Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil. My cup runneth over. *Psalms 23:5.*

6. In reviewing this story it will be called by the name, David the Shepherd Lad.

If desired a tableau may be formed by the class following the picture.

7. At the home session let the pupil tell the story, repeat the memory words, show and explain the picture. Let some older person read aloud the passage *1 Samuel 16:10-13.*

**1 7. THE LORD IS MY SHEPHERD. *Psalms 23.***

This lesson is in two parts. The first part, *A*, is another David story, and should be taught in the same way as any story. The second part, *B*, consists in reciting the first five verses of *Psalm 23*, which have been learned in former lessons, and also in learning to recite verse 6, which is the new part. Some memory drill will be necessary on the Psalm. Do not overtax them in this drill, but let those who can master it do so. A rest is always necessary after three or four minutes' drill. The slower ones may be tested from time to time, and encouraged to memorize the Psalm completely.

*A. The Story.* David, the shepherd lad, played well on the harp, and he was a sweet singer. He made some of the songs or Psalms which people have been singing ever since. One of the songs which was made by David, the Shepherd of Bethlehem, was "The Lord is My Shepherd." It is the twenty-third *Psalm*, which we have nearly learned.

For a picture of the harp scene use Wilde, 477.

*B. Memory Words. *Psalms 23.**

Instruct the class that at the next period all the Sheep Stories are to be recited by them. They should prepare the work at home. Some one at home with this book in hand should practise them in the stories, and in the memory words.

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**1 8. THE SHEEP STORIES.**

The former stories may have been called up sometimes already, but it is necessary to make a real business of recalling all of them in order. Whenever parts of them have been forgotten the teacher or some pupil will help to recall them. It will require a full period now to attend to this, and to finish learning *Psalm 23*, so that it can

be recited by any one of the children from the platform, or by the whole class in their places in concert.

The plan calls for a Cumulative Review, which will keep all the stories in mind when once they have been learned. The point at which this important plan most frequently fails is right here in the first review. So if this is well done, there is good prospect that the later reviews will also be kept up. The success of the plan lies with the teacher.

The review assignment should be carefully gone over in the home session before and after the review in class.

Here is a good example of how a teacher must select words and illustrations with some reference to what the pupils already know. Doctor Grenfel, the "Labrador Doctor" (p. 129), says, "In one of my lectures, on returning to England, I mentioned that as the Eskimos had never seen a lamb or a sheep either alive or in a picture, the Moravian missionaries, in order to offer them an intelligible and appealing simile, had most wisely substituted the kotik, or white seal, for the phrase 'the Lamb of God.' One old lady in my audience must have felt that the good Brethren were tampering unjustifiably with Holy Writ, for the following summer, from the barrels of clothing sent out to Labrador, was extracted a dirty, distorted, and much mangled and wholly sorry-looking woolly toy lamb. Its reason for being was a mystery until we read the legend carefully pinned to one dislocated leg, 'Sent in order that the heathen may know better.' "

## II: BABY STORIES

### 1 9. THE BABE IN THE RIVER. *Exodus 2:1-4.*

We choose in order to bind together a series of stories a subject which is already well known and interesting to children of this grade. Babies are interesting to nearly every one, but especially to children of the first grade. This is not because they remember when they were babies, but because babies are human beings, and are so little and so wonderful.

This series of Baby Stories is intended to stimulate this human interest in the children, for its own sake, and also to turn their minds towards Moses and Jesus. The children should become acquainted with these babies, and be able to tell all the stories about them. It should be made clear that the babies in the Bible are like the babies which they all know.

No explanations, or "connections," or "preparations," ought to be given except those which children really need in order to get a proper understanding of the story. Any such statements by the teacher to first grade pupils beyond the fewest and simplest will only confuse their minds.

1. It might be explained first that the Hebrew people were all servants working in Egypt, and they had been there a long time. The king of Egypt feared that there would soon be too many of the Hebrew men. So he said that all the new boy-babies of the Hebrews should be thrown into the river.

Let us see how one of the Hebrew mothers put her babe in the river.

2. *The Story.* The Hebrew mothers were in great

trouble, because the king had said all their boy babies must be thrown into the river. One mother kept her baby hidden until he was three months old. And she hoped in some way to save him from the cruel king.

But she could not hide him any longer; then she took a little basket called an ark, and covered it on the outside with pitch, so that the water could not get in. Then she put her babe in the basket and covered him up, and put the basket in the river, for the king had commanded the babes to be put in the river. But she put it in the tall rushes that grew in the edge of the river, so that it would not float away, and so that people would not see it.

Then she hid the babe's older sister close by the river to watch him, and see that no accident should befall him; and then she went home to wait and see what would happen.

3. If the story has been unexpectedly interrupted by inattention, or by explanations, so that the children did not have a chance to get it connectedly, the teacher will now repeat it without interruption and quite deliberately.

Then one of the most attentive of the children will be asked to come to the teacher's side and repeat the story. Help is promptly and generously given at first. Then another pupil is called on to do the same. If the class is not too large it is well to give each one a chance to tell it.

4. *Picture.* After the first telling of the story it is well to show a picture, such as Wilde, 278, to help them to get a correct mental image of the situation, and to see how this mother put her babe in the river.

5. *Memory Words.* Let the class or some member of it repeat *Psalm 23*, which they have lately learned, and say, Let us see in the next lesson how the Lord cared for this baby.

6. Teach them that this story will be named *The Babe in the River*.

7. *Home Session.* Direct the children to tell the story

in the home session, to repeat *Psalm 23*, to show and explain the picture, and to hear some one read aloud the passage in *Exodus 2:1-4*.

In this and the following lesson the sand-table may be used to show the river, the rushes, and the basket.

The stories may be illustrated with crayon or cuttings from colored paper either in connection with the sand-table or otherwise.

A tableau or a simple dialogue presentation may be made of some of the stories, after the story has been learned, and before the work at the sand-table is given. It gives better results in the hand work.

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#### 1 10. MOSES SAVED BY THE KING'S DAUGHTER. *Exodus 2:5-10.*

Let some one tell the story of The Babe in the River, not spending any unnecessary time on it, but using it as a preparation for the new story.

1. The task now is to complete for each child the mastery of the story of the Baby Moses, so that each one can tell both parts continuously.

There is another aim which the teacher has in mind, without saying much about it, namely, to make the story show to each child how the Lord took care of this little babe, as a shepherd takes care of a lamb. Say, Now we shall see how the Lord took care of the babe in the river.

2. *The Story.* One day the daughter of the King came down to bathe in the river. And her maidens walked along by the river-side. And the King's daughter saw the basket in the tall grass, and sent her maid to fetch it. And she opened it, and saw the child; and the babe was crying. And the king's daughter was sorry for him, because he cried, and she said, This is one of the Hebrew's children.

Then the babe's sister came up and said, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And the king's daughter said to her, Go. And the sister went and called the child's own mother. And the king's daughter said to her, Take this child away and nurse it for me, and I will give thee wages. And the woman took her child; and it grew; and she brought him back to the king's daughter; and he became her son, and she called his name Moses.

3. The teacher must judge whether the children are ready to tell the story now, or whether some questions need to be asked to bring back to their minds the points of the story. Possibly such a word as "wages" needs to be explained to them. But as quickly as may be after the story has been told by the teacher, or told a second time if necessary, it is reproduced by the children one after another.

4. Doré's picture, Wilde, 377, may be shown to them after the story is first told by the teacher.

5. *Memory Words.* Psalm 23 may be repeated in concert, or by single pupils, and the teacher will afterward point out how the shepherd's care is like the Lord's care for the babe.

The teacher will point out two things in which the Lord's care is seen, namely, by sending the kind-hearted daughter of the king to the river at the right time and place, and then by sending the babe's own mother to be a nurse for him.

6. This story will be called Moses Saved by the King's Daughter.

7. This story is to be told at the home session, and the picture shown and explained. The scripture passage, *Exodus 2:5-10*, is to be read aloud. Then at home preparation is to be made for the review of all past lessons at the next class period.

A tableau might be formed on the basis of Doré's pic-

ture. But this takes time and it must not interfere with the full period needed for learning the story.

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## 1 11. A REVIEW LESSON.

It is assumed that the children in this class are at the beginning of the first grade year, not at the end of it. If that is the case they must not be hurried over this material. On the contrary, they must have but one short story at a time, and must go back over it in review very often. The number of lessons to be reviewed at one time must be very small.

At this point a full period should probably be taken for review, first, of the six Sheep Stories together with *Psalm 23*, and then the two Baby Stories, renewing their acquaintance with Moses, and reminding them of the Lord's care for His little ones. If this proves to be too much material to be reviewed in one period, take extra time for it. Do not go on leaving behind stories which most of the children are unable to tell.

It must be remembered that a very few children may not be able to tell a story successfully until after some weeks or months of practise. The class is not to be held back for them. They will learn the art gradually after hearing others tell it. They must not be pressed severely.

Let all the previous stories be reviewed in the home session.

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## 1 12. THE BABE OF BETHLEHEM. *Luke 2:1-7.*

This story is not new to the children. All have heard it before, and some have heard it many times. The task is to correct and fill out details of their knowledge, and by repetition to familiarize them with every point.

In this story it is not applications or "lessons" that are

to receive attention, but the persons, especially Mary and the Babe, and the humble surroundings. The thought of Christmas had better not be suggested at first, but only mentioned incidentally in the latter part, because that idea is already so strong that it tends to overshadow the things here presented. The city of Nazareth and the little town of Bethlehem are only to be named distinctly as places at the proper points in the story, but not located on the map or described.

1. Let us see what a famous babe came to a very humble home.

2. *The Story.* Joseph and his wife, Mary, lived in Nazareth. But they belonged to the old family of David. Once there was a great home-coming in Bethlehem, the city of David; and Joseph and Mary went with the rest, to the old family home.

But the houses were all full of guests. Even the cattle sheds had to be used for people to sleep in. In one of these lonely places Joseph and Mary found lodging on the first Christmas Eve. And the little Babe of Bethlehem came to them that night; and he was wrapped in his clothing and carefully laid in the manger, where, at other times, they fed the cattle. And the name Jesus was given by Mary to her little babe in the manger of Bethlehem.

3. Show Bouguereau's picture, *The Nativity*. Wilde, 10.

4. Make sure that all understand such words as, guests, lodging, manger. Teach any to pronounce a word which seems new. If necessary tell the whole story clearly and connectedly a second time. Then call upon several pupils to tell it in rapid succession, always helping them with hard words or dim ideas.

5. *Memory Words.* She wrapped him in swaddling clothes and laid him in a manger. *Luke 2:7.*

6. Teach them that the name of this story is The Babe of Bethlehem.

7. Make inquiries about the home session as observed in the different homes, and take steps to get it established in places where it is neglected. Provide for the telling of this story in the home, and the repetition of the memory words, and the reading aloud by an older person of the passage, *Luke 2: 1-7*.

If it is possible to provide each member of the class with copies of the pictures, the teacher can help to arrange attractive booklets in which to mount the pictures. The pictures for one or two groups of lessons may be put together in one booklet. They make a fine contribution for the home session.

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### 1 13. THE SONG OF THE ANGELS. *Luke 2:8-14.*

The task here is the same as in the preceding lesson. Some one who knows that story well may be asked to tell it. It may be remarked that Bethlehem was once the city of David, afterward king of Israel, and David was once a shepherd on these same hills.

Now the shepherds on these hills were wishing for another king like David to arise, who should be a Savior to them, and save them from the Roman king who now ruled severely over them.

1. Who do you suppose were made glad by the news of this babe of Bethlehem?

2. *The Story.* When Jesus was born in Bethlehem, there were shepherds on the hills not far away, keeping watch by night over their flocks. And an angel of the Lord stood by them, and they were afraid. But the angel said, Be not afraid; for I bring you good tidings of great joy to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. You

shall find the babe lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, Peace on earth, Good will to men.

3. Show Correggio's picture, *Holy Night*. Wilde, 9.

4. Inquire to see that they have the right idea of keeping watch, tidings, and heavenly host. But do not say more than is known about angels. Repeat the story very much in the words here given; and then let each of the children reproduce it.

5. *Memory Words.* Glory to God in the highest, Peace on earth, Good will to men. *Luke 2:14.*

Teach them to repeat the memory words correctly, and tell them that this was the Song of the Angels, which is the title of this story. What did the angel tell the shepherds? What song did the angels sing?

6. At the home session let the story be told by the child, the memory words repeated, the picture shown, and the passage read aloud, *Luke 2:8-14.*

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#### 1 14. THE VISIT OF THE SHEPHERDS. *Luke 2:15-20.*

1. In this third story about the Babe of Bethlehem the teacher's task is much the same as in the two former stories. Have these two stories quickly told. This story tells what the shepherds found when they went to Bethlehem.

2. *The Story.* When the angels went away into heaven, the shepherds said, one to another, Let us now go to Bethlehem, and see this thing which has happened, which the Lord has made known to us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they told what the angel had said to them about this child. And all that heard it wondered at the things which were

spoken to them by the shepherds. And the shepherds went back, praising God for all the things they had heard and seen.

3. Show Lerolle's picture, *The Arrival of the Shepherds*. Wilde, 11.

4. The children must understand that these shepherds were like any men who take care of sheep, or who work on farms. They were not angels. But they were hoping for a Savior to come, and so they wanted to know more about what the angel had told them. What did the shepherds find in the village? What did they tell the people who lived there? Let each pupil tell the story.

5. *Memory Words.* And the shepherds returned, glorifying and praising God for all the things that they had heard and seen. *Luke 2:20.*

6. The name of this story is *The Visit of the Shepherds*.

While it is best in general for the teacher to use words known to the children, it is also a very real aim of this work to teach them new words as well as new ideas. The correct use of words, the correct pronunciations, and the proper grammatical forms are a constant part of the teaching.

7. Keep in touch with the work of the home sessions. See that each child gets a chance to tell the story, repeat the memory words, show the picture, and hear read aloud the passage, *Luke 2:15-20.*

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## I 15. THE VISIT OF THE WISE MEN. *Matthew 2:1-12.*

1. The impression of the importance of the child Jesus should deepen with each added story. It is the chief aim in mastering these stories to deepen the reverence of the children for the Babe of Bethlehem.

The story of *The Visit of the Shepherds* may be told

by one of the children; and then the teacher says, Now let us see who else came to visit the Babe of Bethlehem, and tells the following story.

2. *The Story.* In the days of Herod the king, when Jesus was born in Bethlehem, wise men from the east came, saying, Where is he that is born King of the Jews? For we saw his star in the east, and are come to worship him. And as they went, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with great joy. And they came into the house, and saw the young child with Mary his mother; and they fell down and worshiped him, and offered gifts of gold and sweet incense.

3. Show Henry Warren's picture, *The Star of Bethlehem.* Wilde, 590.

4. Let the children one after another tell the story, making sure that they rightly understand each point, especially the question by which the wise men, or Magi, inquired their way, namely, the

5. *Memory Words.* Where is he that is born king of the Jews? *Matthew 2:2.*

6. Teach them that the title of this story is *The Visit of the Wise Men.*

7. At the home session let the child tell the story, repeat the memory words, show the picture, and hear the passage read aloud, *Matthew 2:1-12.*

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#### 1 16. KING HEROD SEEKS FOR THE BABE. *Matthew 2:1-16.*

1. The story of *The Visit of the Wise Men* should be told first. The teacher repeats the question of the Wise Men, and explains, (1) how king Herod thought it meant that the Jews were going to have a king of their own in

place of himself, since he was not a Jew but a Roman, and (2) that Jesus never tried or wished to be a king like Herod. See how a bad king behaves when he is afraid.

**2. The Story.** When Herod heard what the Wise Men were asking, he was troubled. He gathered his chief men together and inquired where the Christ should be born. They said, In Bethlehem, for so an old prophet has written. Then Herod sent the Wise Men to Bethlehem and said, When you have found him, bring me word that I also may come and worship him. When they found the child they did not return to Herod, as he had asked them to do, but went away to their own country another way.

Then the Lord appeared in a dream to Joseph, the husband of Mary, and said, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him. And Joseph arose and took the young child and his mother by night, and went away to Egypt; and they were there until the death of Herod. But when Herod saw that he was mocked by the Wise Men, he was angry, and sent and slew all the boy babies that were in Bethlehem, thinking in this way to destroy the young king.

**3. Show a picture of the flight into Egypt.** Wilde, 26.

**4. A few words require brief explanation, such as prophet, worship, mocked.** Two or three questions will show whether they have the points of the story correctly.

God's care was over the child when he was in danger, and he was brought to a safe place.

**5. Memory Words.**

Yea, though I walk through the valley of the shadow of death,

I will fear no evil; for thou art with me;  
Thy rod and thy staff, they comfort me.

*Psalms 23:4.*

6. Give them as a name for this story, King Herod Seeks for the Babe.

7. Direct all the children to tell the story at the home session, to repeat the memory words, and to hear read the passage, *Matthew 2:1-16*. Also direct them to prepare all the Baby Stories for review at the next period.

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### 1 17. BABY MOSES AND BABY JESUS.

The seven Baby Stories should be carefully gone over in order. Some of them have been forgotten already, but they can soon be brought back, and if the review is well done they will be remembered longer next time.

Notice that (1) both Moses and Jesus were born in humble homes and not in the palaces of kings;

(2) both Moses and Jesus were feared by kings who ordered the babes to be destroyed; and

(3) God in his loving care for the young child Moses and the young child Jesus found ways to save both of them, and they grew to manhood.

Repeat *Psalm 23*, and point out how the Shepherd's tender care is the same as God's care for the child Moses and the child Jesus.

At home the above review should be repeated, and ample praise should be given for the parts that are well done.

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### THE MISSIONARY'S BABE

The missionary's babe is an angel of peace. From the day of his birth to the time when he is induced to leave for America with his parents, he breathes and sings "Good-will." He plays too, as he sings: he plays upon the heartstrings of the people as no adult missionary can do. Women who can not be reached by the mother will fall down before her "foreign baby." Even the men show

how common our humanity is. A babe is always a gift of God: particularly so in an American Christian home abroad.

He draws no color line. He holds no race prejudice. He is no separatist. His feelings tend not to divide but to cement. Would that all nations were as mentally disarmed as the missionary children.

He loves the people among whom he is born. He identifies himself with them easily. He speaks their idiom like the native he is. He drinks in their traditions, learns their folklore, follows their customs. His heart throbs with theirs. He is one with them, even though he prides himself on being an American. And when at twelve he is left in America by his parents for educational purposes, he is often found in the temple praying for the people among whom he was born and reared; and more often than not he goes back to work among them. Having wept for them on an Olivet, he is willing to suffer for them on a Calvary. Thus the soul of the Christ-Child goes marching on.

Adapted from *The Missionary Herald*.

### III: BIRD STORIES

#### 1 18. THE BIRDS AND THE FLOOD. *Genesis 8:6-12.*

1. It is not necessary in the first grade to tell in detail the story of the great flood, but only to explain that Noah and his family had not perished when the waters rose so high, because they were living in a great ship called the Ark. They had all kinds of beasts and birds with them in the Ark, waiting for the waters to go down, so that the earth could dry. But there was so much water and mist that Noah could not tell whether the flood was going away or not.

We shall see how the birds helped Noah to know when the waters had gone down. The teacher tells this story.

2. *The Story.* Noah and his family were in the ark with the birds and the animals. The great flood of waters, which covered the earth, began to go down. Noah let loose a raven to see if it could find any place to alight. But the raven kept flying here and there until the waters were dried up from off the earth.

After the raven was sent out, Noah sent out a dove; but the dove found no rest for her foot; and she came back to the ark; and he put out his hand and took her in. Noah waited seven days, and again he sent a dove out of the ark. And the dove came in to him at evening; and in her mouth was an olive leaf which had just been picked. So Noah knew the waters had gone down a little.

And after seven days more, he sent out another dove; and she returned not again to him any more. So he knew that the land was dry. .

3. Two or three questions will show whether they have the points in the story. If they have it do not stop for explanations of words. They will soon see that a raven is a bird, and an olive is a tree, without explanations. Repeat the story for them only when it seems to be necessary.

4. *Picture:* Wilde, 348.

5. *Memory Words.* The dove came in to him at even-tide; and, lo, in her mouth an olive-leaf plucked off: and so Noah knew that the waters were abated from off the earth. *Genesis 8:11.*

The idea is that the waters had gone down so that the tops of the olive trees were now in sight, and the dove had plucked off a leaf. But she had found no firm ground to stand on, and no food to eat, so she came back to the Ark.

6. Teach the class that the name by which this story shall be known is *The Birds and the Flood.*

7. *Home Session.* The teacher will remind the children to be ready to report at home at the appointed time for the home session, and to tell the story, repeat the memory words, show the picture, and hear read the passage, *Genesis 8:6-12.*

With crayon or colored paper a raven and a dove may easily be made by the children if desired.

## 1 19. ELIJAH FED BY THE RAVENS. 1 Kings 17:1-7.

1. We read that king Ahab did that which was evil in the sight of the Lord, above all the kings that were before him. Both the king and the queen did many things to provoke God.

Elijah, the man of God, was sent to tell the king how displeased the Lord was with him; and of course that was a hard thing for Elijah to do, because the king's anger

would surely fall on him, and his life would be in danger if the king should know where to find him afterward.

So we shall see how Elijah was kept alive, when he fled away from the angry king.

**2. *The Story.*** Elijah the man of God told the wicked king that God would give no more rain for years. Then God sent Elijah away from the anger of the king, and God said, Hide by a brook in the wilderness. Thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and lived by the brook, as the Lord had commanded him. And the ravens brought him bread and meat in the morning, and bread and meat in the evening. And he drank water from the brook.

And after a while, the brook dried up, because there was no rain in the land. And the Lord sent Elijah away to another land, where the poor widow shared with him her last handful of meal. But after that they both had plenty.

**3. *Picture:*** Allison, Elijah Fed by the Ravens. Wilde, 496.

**4.** Make it clear that God took care of Elijah, when he did his duty and suffered for it. Tell the story continuously and with earnestness. Then call upon one and another to tell it in the same way. Only practise in telling the story will make perfect their knowledge of it.

**5. *Memory Words.*** The ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank of the brook. *1 Kings 17:6.*

**6.** Be sure that every one gets the name for this story: Elijah Fed by the Ravens; and that every one carries home and presents in the home session, the story, the memory words, and the picture. The passage should also be read, *1 Kings 17:1-7.*

**1 20. THE SPARROW'S FALL.** *Matthew 6:25-32.*

1. We have seen how God is angry with kings and great ones, when they do wrong, and how he cared for the prophet and the child Jesus. But we are not like any of these. We are just common people. Are there not so many of them that God can not care for them all? Lincoln once said, God must love the common people because he made so many of them.

When Jesus was grown to manhood he showed the world more about God's ways than any one else who ever lived. Let us see what he taught about God's care for little and common things.

2. *The Story.* Jesus saw people working and worrying for fear they would not have enough food to eat, or enough clothes to wear. And he said to them, Be not anxious about what ye shall eat, or what ye shall drink, or what ye shall put on. The life is more than the food, and the body is more than the clothing.

Look at the birds of the air. They sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? Even two sparrows are not worth a penny, and not one of them falls to the ground without your heavenly Father knowing it. Be not anxious, therefore, saying, What shall we eat, or what shall we drink, or how shall we be clothed? For your heavenly Father knoweth that ye have need of these things.

3. This is a story of things said, rather than of things done, and so it is not so easy for the children to learn it. But with a little practise it will be mastered. When a child really gets the idea that no one is too small for God's care, he responds to that thought with enthusiasm.

Take more time than usual for presentation and for reproduction of this lesson, and for practise in reciting the

4. *Memory Words.* Your heavenly Father knoweth that ye have need of these things. *Matthew 6:32.*

5. The name of this lesson is The Sparrow's Fall.

6. *Picture:* The Sparrows. Wilde, 722.

7. *Home Session.* The people at home will wish to hear what each of the children learned today, and so each will tell the story, as he has been taught to repeat it; he will also repeat the memory words, and hear the passage read, *Matthew 6:25-32.*

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### 1 21. AS A HEN GATHERETH HER CHICKENS *Matthew 23:37-39.*

1. We have seen how a wicked king had hated Jesus, and tried to destroy him, even when he was an infant. There are always bad people in the world, and many of them hate Jesus, because they think he hates them for their wickedness. But they are mistaken. Let us see how Jesus felt toward the wicked people of Jerusalem just before they nailed him to the cross.

2. *The Story.* There were people who did not know Jesus, or care for him, even when they had seen him, and heard his words. They had killed the men of God, and stoned those who had been sent to help them; and now they were watching for a chance to get Jesus and crucify him.

He wept when he saw the city of Jerusalem, and how bad the people were. And he said, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Now your house is left to you desolate. And you shall not see me any more until you have changed your mind, and are willing to say of me, Blessed is he that cometh in the name of the Lord.

3. Make it clear that the anxious care with which a hen

gathers her chicks under her at night, is like the feeling of Jesus to the men of Jerusalem, who were cruel to him.

Repeat the story for the children, and then have them reproduce it. It is not necessary here to have the exact words, or to have the same order observed. But it is necessary that they should get the correct idea. After they have learned to tell the story, they should learn the

4. *Memory Words.* How oft would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! *Matthew 23:27.*

5. *Picture:* Christ Weeps over Jerusalem. Wilde, 124.

6. The name of this lesson is As a Hen Gathereth Her Chickens.

7. *Home Session.* Today the children are not only to tell the story, and repeat the memory words, but also they are to prepare for a review at the next period of all the Sheep Stories, and all the Baby Stories, and all the Bird Stories.

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## 1 22. SHEEP, BABES, AND BIRDS.

Going back over the stories often is the only possible way of saving the work from being entirely lost. It takes time if it is well done. But no one should grudge the time; for two great reasons argue in favor of reviews. First, they can keep all the stories freshly in the children's minds. Second, the children like to go over the old stories again and again, if the teacher is skilful in the art of rapid movement.

If previous reviews have been neglected, it will take a long time now—several periods—to bring back all the three series of stories. But it must certainly be done, or the work already spent will be lost. But if the former reviews have been faithfully done, the children will now be able to run rapidly over them all, as fast as the teacher calls the stories up by name.

The same principle holds good in the memorizing of the *Psalm* and the texts, which follow each story.

It is not fair to question first grade children very much about abstract meanings and moral lessons to be drawn from the stories. But they may express their likes and dislikes freely, while the teacher modifies and trains their thinking and feelings.

At the home session today the child should have further opportunity to go over the same stories reviewed above.

### LITTLE BIRDIE

What does little birdie say,  
In her nest at peep of day?  
"Let me fly," says little birdie;  
    "Mother, let me fly away."  
"Birdie, rest a little longer,  
Till the little wings are stronger."  
So she rests a little longer,  
    Then she flies away.

What does little baby say,  
In her bed at peep of day?  
Baby says, like little birdie,  
    "Let me rise and fly away."  
"Baby, sleep a little longer,  
Till the little limbs are stronger."  
If she sleeps a little longer,  
    Baby, too, shall fly away.

*Alfred Tennyson.*

## IV: CHILDREN STORIES

### 1 23. JESUS AND THE CHILDREN. *Mark 10:13-16; Luke 18:15-17.*

1. Children are people, and, like other people, they are interested in their kind—interested in children. We are using this fact to bind together a little group of stories in such a way that they may be more easily remembered, and the different sides of child life can be correlated.

There are not many people named in the Bible, or in ancient books, who cared for children, except of course their own. Jesus had no children of his own, and he was no doubt the greatest lover of children in the ancient world. His example and influence have so changed the world that now every right-minded person has an interest in children somewhat as he had.

In telling this story make it clear to the pupils what Jesus thought of children and how he was different from the disciples.

2. *The Story.* Jesus was kind to the little children. When the mothers saw this they brought their babes to him, that he might lay his hands on them and bless them. But when the disciples saw it, they thought the women were troubling him with their children, and they rebuked the mothers.

But Jesus was angry with the disciples; and he called the mothers and the children to him, saying, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven. And he took them in his arms, and blessed them, laying his hands upon them.

3. *Picture:* Plockhorst. Wilde, 110.

4. Explain disciple, suffer (permit), and any part of

the story which remains obscure after it has been told by the teacher. Then let the pupils tell the story, correcting any errors which they make. Teach them the

5. *Memory Words.* Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven. *Matthew 19:14.*

6. Give them the name by which this story is to be known, Jesus and the Children.

7. At the home session let the child tell the story, repeat the memory words, show the picture, and hear the scripture passages read aloud.

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#### 1 24. A Boy's LUNCH BASKET. *John 6:1-14.*

1. It is one of the pitiful errors of both the ancient and the modern world, that children are not thought fit to have part in the affairs of the world, but only the grown people. Jesus saw more truly that children are sharers in the life of the world; that it is only by sharing in that life that they can grow to larger powers; that they can often give real help in human affairs; and if they can help, they have a right to do so. Andrew knew about the boy and his lunch, but he could not see any way to use either the boy or the lunch, when there were thousands of hungry people to be fed.

Jesus, as we shall see in the story which the teacher now tells, made a boy a partner with himself in doing his day's work.

2. *The Story.* Jesus cured some who were sick, and that made many people want to see him. He went across the lake and sat with his disciples alone on the hillside. But the people soon followed him in great numbers. And when they were hungry and far from home, Jesus said to Philip, Where can we buy bread, that all these may eat? And this he said to try him, for he himself knew

what he would do. And Philip said, Two hundred shillings' worth of bread would not be enough for all these.

But Andrew said, There is a lad here who has five barley loaves, and two fishes. But what are they among so many? And Jesus said, Make the people sit down on the grass. And he took the loaves, and gave thanks, and gave out bread to those who were seated, and likewise the fishes, as far as they would go.

And when the people were filled, Jesus said to his disciples, Gather up the broken pieces which are left over, and let nothing be lost. So they gathered them up, and filled twelve baskets with the broken pieces of the five barley loaves, which remained over. And the people were surprised, and said, Surely Jesus is the great prophet that is coming.

3. *Picture:* Murillo's The Loaves and the Fishes. Wilde, 83.

4. Explain why so many people crowded,—because he had cured so many sick people. Former experience will indicate whether or not to divide the story in the first telling. Although this story is quite long, it will be found that the dramatic character of it enables young children to remember it well. Start them at telling the story, and help them with the new names which it contains. Teach them the

5. *Memory Words.* There is a lad here, who hath five barley loaves, and two fishes; but what are they among so many? *John 6:9.*

6. Teach them the name of the story, A Boy's Lunch Basket.

7. *Home Session.* Teach them also to claim their part in the home life by telling this story which they have learned, and repeating the memory words, and showing the picture. Some older person should read aloud the scripture lesson passage, *John 6:1-14.*

1 25. ISHMAEL AND HAGAR. *Genesis 21:8-21.*

1. It has always been so that some children would tease the younger ones, and thus make trouble for themselves and their parents. The teacher may understand, but will not bring into a first grade class, the family relations back of this story.

The point to be made clear is, how a mother and her son had to go away to the desert and came near starving, because the boy had been unkind to a smaller child.

2. *The Story.* There was once a little boy named Ishmael, who plagued the littler children so much that he and Hagar, his mother, had to be sent away. Their friends were very sorry for them; and they took bread and a bottle of water, and put it on her shoulder; and she went away and wandered in the wilderness.

And when the water in the bottle was gone, and they could go no further, she laid the child under a bush, and sat down a little way off; for she said, Let me not see the death of the child. And she lifted up her voice and wept.

And the angel of God called to Hagar out of the heavens, and said, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad. Arise, lift up the lad, and hold him in thy hand; for I will yet make him a great nation. And God opened her eyes, and she saw a well of water. And she went and filled the bottle with water, and gave the lad to drink.

And God was with the lad, and he grew. And he dwelt in the wilderness; and as he grew up, he became a bowman.

3. *Picture:* Wilde, 355.

4. By questions, or by repeating the story, make sure that it has been understood correctly; and then have each pupil tell it until it is well known to all.

5. *Memory Words.* God opened her eyes, and she saw a well of water. *Genesis 21:19.*

6. Associate the story with its proper title, Ishmael and Hagar, and see that each can pronounce the names correctly.

7. The more times each pupil tells the story at home, the more perfectly it will be remembered. There should also be a review of the three Children Stories in the home session.

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### 1 26. SAMUEL AND HANNAH. *1 Samuel 1;2.*

1. Here is the first of three stories about the child Samuel. In these stories one must think of people living in the poorest kind of homes. Good men were very few, and wickedness was everywhere. What is called the temple in these stories was a little hut or tent with only two rooms. There was but one priest, and he slept in one of the rooms, while a boy stayed in the other room with the light and the sacred things.

We shall see in this story how Hannah gave her son Samuel to serve in the temple.

2. *The Story.* Hannah had no children. When she went up to the temple with her husband for the yearly sacrifice, she prayed to God for a son, and said, If thou wilt give me a son, I will give him to the Lord all the days of his life. And the next time she came to the temple she brought a son with her; and they gave thanks to the Lord and made a burnt offering for him; and he worshiped the Lord there; and they called his name Samuel. And when he was a little older, they left him to serve all the time in the house of the Lord, though he was but a child and he wore a linen vestment. And his mother made him a little robe each year, and brought it to him, when she came up with her husband to offer the yearly

sacrifice. And the priest blessed the father and mother, and the child Samuel grew before the Lord.

3. *Picture:* Wilde, 471.

4. Explain such words as burnt offering, vestment (robe worn by a priest), and see that the points are all clearly known, after the story has been told by the teacher. Then let the story be told and corrected by the pupils. Let them repeat the

5. *Memory Words.* The child Samuel grew before the Lord. *1 Samuel 2:21.*

6. The name of this story is Samuel and Hannah.

7. *Home Session.* Parents should find the opportunity given them by the home session very valuable for conversation with the child, and for the explanation of many things, which children have no reliable information about. In this session the child should tell the story of Samuel and Hannah, and repeat the memory words. The picture should also be shown and explained by the child.

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1 27. SAMUEL AND ELI. *1 Samuel 3:1-9.*

1. In this second story about the child Samuel, we see how the boy was troubled because he did not know the Lord's voice when he called Samuel in the night. Make it clear that there was no blame in this. Any one else would have had the same trouble.

2. *The Story.* The people were wicked, and there was not much religion among them, when Eli was priest, and Samuel served the Lord with him. Eli was old and could not see. And at night Samuel slept in the room in the temple where the ark of God was.

And as he slept, the Lord called, Samuel; and he said, Here am I. And he ran into Eli's room, and said, Here am I; for thou calledst me. And he said, I

called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the Lord. He had never heard his voice before, and he did not know what it was. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I, for thou calledst me. Then Eli knew that it was the Lord. And he said to Samuel, Go, lie down; and if he call thee again, say, Speak, Lord, for thy servant heareth. So Samuel went and lay down in his place.

3. *Picture:* Reynold's Samuel. Wilde, 417.

4. The story is to be told with precision by the teacher, and repeated a number of times by the pupils, until they all have it correctly.

5. *Memory Words.* The Lord called Samuel; and he answered, Here am I. And he ran to Eli, and said, Here am I, for thou calledst me. *1 Samuel 3:4-5.*

6. If the teacher chooses, the class may be turned into a social group, and the different parts taken by different children who render it in the form of a dialogue.

7. Give to this story the name, Samuel and Eli.

8. This story is to be related, the memory words repeated, the picture shown, in the home session. The child may also be taught a new prayer. A beautiful "Child's Evening Prayer" is printed at the end of this group of Children Stories.

#### 1 28. THE WORD OF THE LORD TO SAMUEL. *1 Samuel 3:10-21.*

1. In this third story of the child Samuel, the boy knew how to answer the Lord. Because he was young

and pure he could hear and answer better than Eli could, and so the Lord gave him a message for Eli.

2. *The Story.* After Eli had taught Samuel about the Lord, the boy went back to bed. And after a while the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak, Lord, for thy servant heareth. And the Lord said to Samuel, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. I will destroy the family of Eli, as I have told him, because his sons have done evil, and he has not stopped them.

And Samuel lay until the morning; and he feared to tell it to Eli. But Eli called him and said, Hide not from me, I pray thee, any of the things that he said to thee. And Samuel told him every whit, and hid nothing from him. And Eli said, It is the Lord, let him do what seemeth good. And the Lord was with Samuel, and he grew to be a prophet of the Lord.

3. *Picture:* Tissot, Old Testament, 76. (Not in Wilde's series.)

4. Some care will be required to make the points in this story understood by all. When this has been accomplished, the teacher will tell it through again, and then let the children tell it in the same way. If they were able to make a dialogue out of the previous story, they may now put this story with it, and recite both together as a dialogue.

5. *Memory Words.* Speak, Lord, for thy servant heareth. *1 Samuel 3:9.*

6. Name this story, The Word of the Lord to Samuel.

7. *Home Session.* The next period is to be a review. In preparation for it, have these three Samuel stories all recited in the home session, and then review the first three Children Stories, and then the four Bird Stories. The child tells the story in the present lesson, and repeats the memory words.

## 1 29. BIRDS AND CHILDREN.

The last two series of stories, the four Bird Stories and the six Children Stories, ten in all, may now be passed in review. Each story should be recited, with its text, by one or more of the children. Any story which does not come back readily should have more attention. Do not think because one child fails to recall a given story, that all have forgotten it; but try another child with it.

The memory words are to be included in the review, and should be associated each with its own story.

If possible get a little time for the children to talk about birds in general, and again about children. Some of them have thoughts which they would like to express.

*Home Session.* In order to fix these stories and verses in memory, there should be another rehearsal of the Bird and Children Stories, and also of the Sheep and Baby Stories in the home session.

## CHILD'S EVENING PRAYER

Now the day is over,  
Night is drawing nigh,  
Shadows of the evening  
Steal across the sky.

Now the darkness gathers,  
Stars begin to peep,  
Birds and beasts and flowers  
Soon will be asleep.

Through the long night-watches  
May thine angels spread  
Their white wings above me,  
Watching round my bed.

When the morning wakens,  
Then may I arise  
Pure and fresh and sinless  
In Thy holy eyes.

*S. Baring-Gould.*

## V: ANIMAL STORIES

### 1 30. SAMSON AND THE LION. *Judges 14:1-9.*

1. There are a few stories of animals in the Bible, and they are brought together here, because young children are interested in animals. The books of our time have more animal stories than the old books, because people have learned to love animals. They are not enemies of men, as they were once thought to be. But in the Bible times wild animals were thought of and dealt with in the old way.

Here is a story of how youth and strength in man and beast fought with each other.

2. *The Story.* When Samson was a young man, he was as strong as a giant. One time he was going to see a young woman. It was a long journey through woods and vineyards. His father and mother were going on the same journey, but they were far behind him on the road.

Suddenly a young lion came out of the woods roaring at him. He did not cry out, or run away. But the spirit of the Lord came mightily upon Samson. And though he had no weapon in his hand, he seized the lion, and tore him in pieces as if he had been only a lamb. Then he threw the carcass of the dead lion into the woods; and went on his journey, without even telling his father and mother what had happened. But long afterward Samson was passing that way again; and when he came to the place he turned aside to see the dead lion. He found a swarm of bees in the bones; and he took the honey in his hand and ate of it, and gave some to his father and mother.

**3. Picture:** Doré. Wilde, 631.

4. In the telling of the story by one and another, after it has been told by the teacher, get the mistakes corrected and the story mastered. Notice the reason given by the writer why Samson was able to kill the lion. It was because the spirit of the Lord came mightily upon him.

**5. Memory Words.** (To the man who trusts in the Lord.)

Thou shalt tread upon the lion and adder;  
The young lion and the dragon shalt thou trample  
under feet.

*Psalms 91:13.*

**6. Teach them to call this story Samson and the Lion.**

7. *Home Session.* Remind the children to give this story as their part of the pleasures of the home. They should also show the picture, and repeat the memory words, and hear read the scripture passage, *Judges 14:1-9.*

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**1 31. ELISHA AND THE BEARS. 2 Kings 2:23, 24.**

1. Teachers should understand that it has long been customary to connect misfortunes with wrongdoings as their cause. It is unwise, because in many cases it is untrue. The wrongdoings have plenty of bad effects, but not the particular accidents, which are so often pointed out as "punishments." Here is a curious old story of two bears, which has often been told as a warning to children. It is better not to use it in that way.

The real meaning of this story is, that always and everywhere it is a shameful thing for children not to be respectful to older people.

2. *The Story.* Elisha the prophet was a strange looking man. He traveled about the country in places where he was not known; and sometimes bad boys troubled him.

Once, as he was going up the road, there was a crowd of young lads from the city of Bethel, who shouted and jeered at him, and called him names. They said, Go up, thou bald-head. Elisha looked behind him and saw them, and scolded them in the name of the Lord for their rudeness. And after that there came forth out of the wood two bears. And they scattered the crowd of boys, and tore and scratched many of them.

3. After the teacher has presented the story as above, let the children all learn to tell it correctly. Then ask if they have ever heard children in a crowd say smart things, or impolite words, which they would not have said alone.

4. *Memory Words.* Ye younger, submit yourselves to the elder. *1 Peter 5:5.*

5. Teach them to call this story Elisha and the Bears.

6. *Home Session.* Let the children tell the story in the home session, and also repeat the memory words, and hear read aloud the scripture passage, *2 Kings 2:23, 24.*

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## 1 32. DAVID AND THE LION. *1 Samuel 17:31-37.*

1. The teacher will do well to ask some one to tell The Visit of the Shepherds, from the Baby Stories, 1 14, and point out how those shepherds had to watch their sheep on the hills near Bethlehem, the city of David.

Here is another story which shows why shepherds had to watch their sheep, and how one famous shepherd boy saved his sheep.

2. *The Story.* When David was a shepherd at Bethlehem, keeping sheep for his father, Jesse, the greatest danger to the sheep was from the wild animals. They would carry away a lamb or a sheep by day or night. At one time a bear came, and at another time a lion came, and took a lamb out of the flock. And David went

out after him, and saved the lamb out of the mouth of the lion. And when the lion arose against him, David caught him by the mane, and struck him, and killed him. He slew both a lion and a bear. And David said, The Lord hath delivered me out of the paw of the lion, and out of the paw of the bear.

3. *Picture:* Elizabeth Gardner. Wilde, 438.

4. Tell the story, and test them a little as to their understanding of it. How did David say he was able to kill the lion and the bear? What would have happened if David had been a coward? Or if he had not trusted in the Lord? Practise the children in telling the story well, especially the last sentence which is here set down as the

5. *Memory Words.* David said, The Lord hath delivered me out of the paw of the lion, and out of the paw of the bear. *1 Samuel 17:37.*

6. Give as a name for this story, David and the Lion.

7. *Home Session.* The pupil tells this story at home, together with the memory words, and shows the picture. Let him also rehearse the two other Animal Stories.

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### 1 33. THE MAN OF GOD AND THE LION. *1 Kings 13.*

1. The teacher may ask some one to tell the story of Elijah Fed by the Ravens, from the Bird Stories, 1 9, to show how dangerous it was for a man of God to speak against a king.

Here is another story of a man of God whom the Lord sent away to a far city to speak against the king, warning the prophet at the same time to come back by another way without staying for a single meal. See what happened to the man of God who did not do as he was told.

2. *The Story.* There was a man of God whom the Lord sent from Judah to Bethel to speak against the king.

And the Lord commanded him to return at once by another way, and to eat no bread and drink no water at Bethel. But a man deceived him until he did eat and drink in that place.

And then he saddled his donkey and started back. And when he was gone, a lion met him by the way and slew him; and his body fell by the wayside. And men passed by and saw the body, and the donkey and the lion both standing by it. And they told it in the city. And men went out and drove away the lion, and buried the body of the prophet. And the man who deceived him was sorry, and said, When I am dead, bury me in the grave where the man of God is buried. Lay my bones beside his bones.

3. Note that if the man of God had gone down that road earlier, he might not have met the lion. How did the man feel who had pressed him to stay so long? Do children ever tease each other to stay too long? After the story has been told, and if necessary told a second time by the teacher, the class must be practised in telling this story correctly, and also in repeating the

4. *Memory Words.* The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. *Psalms 34:10.*

5. This story will be called The Man of God and the Lion.

6. The children must not fail to tell this story to some one in the home session, repeating the memory words, and also preparing for review at the next period all the Animal Stories.

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**1 34. THE CATTLE OF BASHAN. *Psalms 22:11-13;*  
*Deuteronomy 32:9-15; Amos 4:1.***

1. Bashan was a region of high hills far from the cities and the homes of men. Cattle which were pas-

tured there became wild and strong. Here is a short lesson about them which may be taught in the usual way, and be followed by a rapid review of the Animal Stories. Let us see what kind of animals the cattle of Bashan were.

2. *The Story.* In the hills of Bashan there were rich pasture lands. In those pastures there grew famous breeds of cattle and sheep. They fed on the rich grass, and grew large and strong. The cattle were fierce fighters; and their roaring and bellowing could be heard far down the valleys of Bashan. They were well known; and men were afraid of them. And so it used to be said of people who were noisy and loud-mouthed, that they were like the bulls of Bashan; and fierce and cruel people were called cows of Bashan.

3. The teacher tells this as a story in about the language here given. Let the children reproduce it one after another.

Note that it is better to behave like people than like animals. Note how the Psalmist felt when he was in trouble. This passage need not be memorized, but it may be used by the teacher as a reading text.

4. *Reading Text.* *Psalms 22:11-13.*

5. After this short lesson on The Cattle of Bashan, there should be time rapidly to rehearse the other four Animal Stories.

6. *Home Session.* At home the child should recite this lesson, and also prepare to tell at the next period all the Sheep Stories, the Baby Stories, the Bird Stories, and the Children Stories.

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## 1 35. GENERAL REVIEW.

A full period is needed here, and if possible some extra time, for a careful recital of all the Sheep Stories, the

Baby Stories, the Bird Stories, and the Children Stories, and the memory words which go with each story.

The teacher must be prepared to help the imperfect memories, and quick to obtain help from the children who know what comes next. A cheerful, lively movement, which gives credit to quick minds, but also gives a chance for those who know, but move slowly, will keep the children interested and active.

As this is known to be a time for reviewing, the home work should consist in a further recital of the stories already learned, and likewise the memory words.

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#### THE DAY OF PEACE

There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge of the fear of Jehovah.

And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and with the breath of his lips shall he slay the wicked.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

And it shall come to pass in that day, that the Lord will set his hand again to recover the remnant of his people that remain. And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and they that vex Judah shall be cut off ; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

*Isaiah 11.*

## VI: TREE STORIES

1 36. THE CEDARS OF LEBANON. *1 Kings 6; 7;*  
*Ezekiel 27:5.*

1. The teacher will understand that the word "story" is not always used in a strict sense. There are some other things just as concrete as a story proper, which children need to know, and which can be taught by the reproduced story method. All these things will help to build up a rich mental furnishing, which will be of great value later in Bible reading, and in religious thinking. Of such character was the lesson on the Cattle of Bashan, and such also are the first two of the Tree Stories.

Start the lesson by saying, for example, You should know about the finest trees that grow in Bible lands.

2. *The Story.* The mountains of Lebanon were once covered with great forests of beautiful trees. There were many different kinds of trees growing together in the mountains, but the cedar tree was the king of the forest. The cedars grew so tall, and straight, and strong, that men used them to make masts for their largest ships. The cedar wood did not rot, and when it was put into the roofs and walls of houses, it would last for hundreds of years.

The chest or ark in which the law was kept was made of fragrant cedar wood. The beams and pillars and boards of the temple were made from the cedars of Lebanon. They were cut and hewed in the forest, and carried by way of the sea a long way to Jerusalem.

3. Probably it will be necessary to tell this lesson to

the class a second time. Then they can tell it after a little help and practise. They can also soon master the

4. *Memory Words.* The righteous shall flourish like a palm-tree. He shall grow like a cedar in Lebanon.  
*Psalms 92:12.*

5. The name of this lesson is The Cedars of Lebanon.

6. Direct the children to recite the lesson and the memory words at the home session.

The teacher may see by reading *Ezekiel 31:3-9*, and *Psalms 80:8-11*, how this tree was used as an illustration of a strong nation, either Israel or her enemies.

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### 1 37. THE OAKS OF MAMRE. *Genesis 13:18; 14:13; 18:1.*

1. It was in the mountains where the cedar trees grew best. But in the rough lower country the oak sometimes grew to be large and old. There were not many of them, and wherever there were a few growing together, they were well known by people both near and far.

It will be good to get acquainted with one of those groups of oak trees.

2. *The Story.* Abraham moved his tent, and came and dwelt by the oaks of Mamre in Hebron. And he built there an altar to the Lord, and he made that his home. It was by the oaks that people afterward knew where to find him, when they had any news to tell him, or when they wanted his help. He was sitting in the tent-door in the heat of the day, in the shade of the oaks of Mamre, when the Lord appeared to him, to tell him that he should have a son in his old age, to make happy the home under the oaks.

3. *Picture:* Wilde, 551. (As the place now looks.)

4. A group of oak trees was a landmark for the whole

country, and their cool shade and strong protection made a good place for a home.

The trees that grow at the old home become our friends, and we love them because we have associated with them so long, and they have given us their friendly shade and shelter.

Tell this story to the class, and let it be retold by the pupils until it becomes familiar to all.

5. *Memory Words.* Abraham moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron. *Genesis 13:18.*

6. The children may call this story The Oaks of Mamre.

7. *Home Session.* The children should tell the story to the people at home, repeat the memory words, and show them the picture of the old oak.

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### 1 38. ABSALOM AND THE OAK. 2 Samuel 18:9-15.

1. The teacher may know the former life of David and Absalom, but it must not be given to first grade children, for it will only confuse their minds. Begin the lesson by saying something like this: Let us see how a splendid oak tree may become a man's worst enemy.

2. *The Story.* Absalom was king David's son, and he wanted to be king instead of his father. He had many people on his side, but his father, the king, had by far the stronger army. King David ordered his captains to deal gently with the young man Absalom.

He was a handsome young man, with long heavy hair. He was riding on a mule through the woods, leading some soldiers to fight against the king's army. But the battle went against Absalom, and when he met some of the servants of king David, the mule went under the thick branch of a great oak, and his long hair caught in the

branch, and he was taken up between heaven and earth; and the mule that was under him went on.

And a certain man saw it, and said to the king's captain, Behold, I saw Absalom hanging in an oak. And the captain said, Why didst thou not smite him there to the ground? I would have given thee ten pieces of silver and a girdle. And the man answered, Though I should receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son; for the king warned us not to touch the young man. But the captain took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the oak.

3. *Picture:* Wilde, 741.

4. Tell the story through to the class, and it may be necessary to tell it a second time. Then they should be able to tell it back a number of times.

Note that when one is in the wrong, the best things in the world may be against him. Even the great oak was an enemy to Absalom.

5. *Memory Words.* The king commanded saying, Deal gently for my sake with the young man Absalom.  
*2 Samuel 18:5.*

6. Give the story the name of Absalom and the Oak.

7. *Home Session.* It is a fine thing to do something at home, and do it well. Let it be the telling of the story of Absalom and the Oak, and repeating the memory words at the home session.

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1 39. CLIMBING A TREE TO SEE JESUS. *Luke 9:1-10.*

1. The teacher may tell the children how Jesus had been healing the sick and doing many wonderful things in different cities, so that when the people in Jerusalem heard that he was coming there, great crowds went out

to meet him on the road. The little people know how hard it is for them to see in a crowd. Here is a story of how a little man managed to see Jesus in the crowd.

2. *The Story.* Once Jesus was coming to town, and a great crowd of people went out along the road to meet him. But there was one man who was very little. His name was Zaccheus. When he was in a crowd of people Zaccheus was never able to see what was passing, because he was so little. He had never seen Jesus, and he wanted very much to see him; so he ran ahead, and climbed up into a sycamore tree to see him. When Jesus came to the place he looked up, and said to the little man in the tree, Make haste and come down; for today I must stay at your house. And the man made haste and came down, and received Jesus joyfully, for he was proud to have Jesus stop at his house.

3. *Picture:* Wilde, 729.

4. If this story is well presented to them the first time, the children ought to be able to tell it back quickly and well. Teach them these

5. *Memory Words.* The Son of Man came to seek and to save that which was lost. *Luke 19:10.*

6. Name this story, Climbing a Tree to See Jesus.

7. Take every opportunity offered at home to tell the story, and to repeat the memory words.

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1 40. THE TREES IN THE GARDEN. *Genesis 2:8-17.*

1. The teacher will appreciate how needful it is for a young child to get a mental picture of the Garden of the Lord, as it is set forth in the second chapter of Genesis. The story must be presented in good faith as it reads. The task is not to teach the things which followed after this story, for they are too confusing and difficult for first grade children. But the aim is rather

to give them a simple and well defined mental picture of the Garden of Eden and the trees of God—a picture which has been dear to the hearts of many generations of children.

Here is another tree story—the oldest tree story that we know.

*2. The Story.* The Lord God planted a garden, eastward in Eden, for the man whom he had formed. And out of the ground he made to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the middle of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and it parted and went out by four ways.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And he said to the man, Thou mayest eat freely of every tree of the garden, but of the tree of the knowledge of good and evil, thou shalt not eat of it. For in the day that thou eatest of it, thou shalt surely die.

So the Lord made a good home for the man; and he gave him all that he needed for his food and comfort, while he took care of the garden. He did not need to eat of the one tree which was forbidden.

*3. After the story has been told to the class, a few questions will reveal the points which the children did not get at first; and a second telling by the teacher will enable them to tell it.*

*4. Memory Words.* The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted, where the birds make their nests. *Psalms 104:16.*

*5. The story will be called The Trees in the Garden.*

*6. Home Session.* The children are to recite the story, and the memory words, and hear read the scripture passage. Let them also prepare to review at the next period all the Animal Stories and all the Tree Stories.

**1 41. ANIMALS AND TREES.**

The teacher will see the necessity of often going back over the stories, so that they may not fade from the memory. This is especially true of stories recently learned, but it is also true in less degree of those learned earlier and already several times reviewed.

A full period must now be taken to call up in order and retell all the Animal Stories, and all the Tree Stories. Do not forget also to refresh the memories on the texts which went with the stories.

The teacher will keep in touch with the people at the homes of the children, will explain the system to them, enlist them in the home session, and establish them in the home work of their children, such as hearing them tell each new story several times over, repeat the memory words, look at the picture, and read to them the scripture passage from which the lesson is taken, when that is asked for. Some one in the family should prepare the child for all the reviews, and in order to do this there should be copies of the "Graded Bible Stories" in the homes.

**ALL THINGS BRIGHT AND BEAUTIFUL**

All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all.

Each little flower that opens,  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings.

The rich man in his castle,  
The poor man at his gate,  
God made them high and lowly,  
And ordered their estate.

The tall trees in the greenwood,  
The meadows where we play,  
The rushes by the water  
We gather every day;—

He gave us eyes to see them,  
And lips that we might tell,  
How great is God Almighty,  
Who has made all things well.

*C. F. Alexander.*

## VII: FRUIT AND FLOWER STORIES

### 1 42. THE GRAPES OF ESHCOL. *Numbers 13:17-31.*

1. It is the task of the teacher with the help of the lesson to guide the thinking, the feeling, and the action of the child. From the Bible we get the thought that the things of the world are a gift from God to his people. This thought easily attaches to the fruits of the ground, which people use for food, and the flowers whose beauty we love to see. It is a good and true thought, which this series of Fruit and Flower Stories is intended to bring to the minds of the children.

This story tells why the people of Israel wanted to go and live in the land of Canaan.

2. *The Story.* Before the people of Israel came to live in Canaan, Moses, their leader, sent spies ahead. He said to them, Get you up into the hill country, and see the land, what it is; whether it is fat or lean, whether there is wood therein or not. And be ye of good courage, and bring the fruit of the land. Now the time was the time of the first-ripe grapes; and they found that it was a land of milk and honey and rich fruits.

They came to the valley of Eshcol, and cut down a branch with one cluster of grapes so large that two men carried it upon a staff between them. And they brought back word to the people of Israel, and showed them the fruit of the land. And they said, We came to the land where you sent us; and surely it flows with milk and honey; and this is the fruit of it. But the people who live there are strong, and the cities are very great, and there are giants living there. And so the people were afraid to go.

3. *Picture:* Doré. Wilde, 406.

4. Tell the story, and explain the strange phrases. What did the big cluster of grapes tell the people about the land of Canaan? Tell the story again, and then let the children tell it.

5. *Memory Words.* It is a good land which the Lord our God doth give us. *Deuteronomy 2:25.*

6. The children may call this story The Grapes of Eshcol.

7. The home session should be observed regularly, for it means much to the children, and gives to the class instruction its needed touch with real life. The story is told by the child, and the memory words recited, with the help of the parent who has in hand a copy of "Graded Bible Stories."

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#### 1 43. THORNS AND FIGS. *Matthew 7:15-20.*

1. If the fruits of trees are the gifts of God, surely the good deeds of people are quite as much so, for people are of more value than trees. It is the aim of this lesson to convey to the children a clear idea of the difference between the fruitful and the unfruitful, in trees and in people. Keeping this idea in mind the teacher will tell what Jesus said about thorn trees and fig trees.

2. *The Story.* Jesus said, People are like fruit trees. We know that people are good or bad by the things they do, just as we know the trees.

By their fruit ye shall know them. Do men gather grapes from thorn-bushes, or do they pick figs from thistles? Every good tree brings forth good fruit; and every bad tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a bad tree bring forth good fruit. Every tree that does not bear good fruit is cut down and burned in the fire. Therefore by their fruits ye shall know them.

The good man out of the good treasure of his heart brings forth that which is good. And the evil man out of the evil treasure brings forth that which is evil.

3. The teacher will present the lesson about as above, and then make sure by a question or two, that they know the difference between a fruitful person and an unfruitful one. Then let them reproduce this lesson as the teacher has presented it. A few repetitions will make it quite familiar to all. Then teach them the

4. *Memory Words.* By their fruits ye shall know them. *Matthew 7:20.*

5. *Picture:* The Barren Fig Tree. Wilde, 550.

6. Give them the name by which they will afterward know this lesson : Thorns and Figs.

7. *Home Session.* Let the child recite the story at home, and also the memory verse. The picture is shown, and some one reads the passage, *Matthew 7:15-20.* Some of the other recent stories should also be rehearsed.

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#### 1 44. THE LILIES OF THE FIELD. *Matthew 6:28-34.*

1. The richness and beauty of common things is often overlooked, while people are struggling hard to get some uncommon treasure of far less worth. It was because Jesus could see through the show and the shine to the real values, that he was able to drive away worry and anxiety. This is a thought for the teacher who is to tell the children what Jesus said about lilies and gowns.

2. *The Story.* Jesus said, Do not be anxious about clothes. Remember the lilies of the field, how they grow. They toil not, neither do they spin. And yet I say to you, that even Solomon in all his glory was not dressed like one of these lilies. But if God so clothes the grass of the field, which lasts only for the day, and tomorrow is cast into the fire, shall he not much more clothe you?

Be not anxious, saying, What shall we eat, and what shall we drink, and with what shall we be clothed? Your heavenly Father knows that you need all these things. Find him, and do his will, and all these things shall be added to you.

3. *Picture:* Wilde, 67, is Jesus teaching the multitude. Wilde, 553, is a child picking wild flowers.

4. It is a shame to worry for things which one can not have, when there are better things which he can have.

Even the beauty of a king's robes is not so great as the beauty which God gives the flowers every day.

The lesson having been told, should probably be told again by the teacher, and then the children will be able to tell it, especially after one or two of their number have gone through it.

5. *Memory Words.* Even Solomon in all his glory was not arrayed like one of these. *Matthew 6:29.*

6. Let the lesson be called, The Lilies of the Field.

7. *Home Session.* At the home session the place of honor is given to the child, who tells the story of the lilies, repeats the memory words, and shows the picture. He should also hear the passage read from the scripture. He could probably read it himself, but it is better for him to hear it read by an adult.

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#### 1 45. THE BLADE AND THE EAR. *Mark 4:26-29.*

1. The teacher will understand how impatient some people are, because the world can not be set right all at once. But when men have grown old in wickedness, they are not easily or quickly turned into good men. The task of the teacher here is to get the child to understand what Jesus taught about the growth of corn and the growth of the kingdom.

2. *The Story.* How does the kingdom of God grow?

If a man should make the ground ready and sow seed in the earth, and then sleep nights and rise in the mornings, he would some morning find that the seed has sprung up and is growing, but he knows not how it grows. The earth bears fruit of herself; first the blade, then the ear, then the full grain in the ear. Then when the fruit is ripe the man puts forth the sickle to gather it in, because the harvest time is come.

So it is that the kingdom of God grows. We can prepare the ground and sow the seed, but it grows of itself little by little.

3. Present the lesson in the form in which it is given, continuously and without being broken into by explanations.

Then note that we can do only part of the business of raising crops. We can plant the seed, and tend and water it. But it is God who makes it grow when we are not even watching it.

So the way to get good men and women is to provide good boys and girls, so that with God's help they may grow to be the sort of men and women we want.

Train the children to recite this lesson, especially the

4. *Memory Words.* The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. *Mark 4:28.*

5. This lesson will be called, The Blade and the Ear.

6. *Home Session.* This lesson should be recited at home, together with the three Fruit and Flower Stories, and the five Tree Stories, in preparation for the review which comes at the next period.

## 1 46. TREES, FLOWERS AND MEN.

A full period is needed now to go back over the five

Tree Stories, and the four Fruit and Flower Stories. It is almost necessary that some extra time be taken with the class, or at least with those who work the more slowly, so that they may not fall behind in learning and reviewing the stories.

If it is found impossible to keep the class up to the program, or if the school year is not long enough for the mastery of the whole first grade course, part of it should be omitted entirely. Do not attempt by omitting reviews to cover a larger number of lessons than can be well mastered. If, on the other hand, the lessons are being well learned and well remembered, there is no objection to pushing on more rapidly.

After the review in class it will be well to rehearse these two groups of stories again in the home session.

### THANKFULNESS

My God, I thank thee, who hast made  
The earth so bright;  
So full of splendor and of joy,  
Beauty and light;  
So many glorious things are here,  
Noble and right!

I thank thee, too, that thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us round,  
That in the darkest spot of earth  
Some love is found.

I thank thee, Lord, that thou hast kept  
The best in store;  
We have enough, yet not too much  
To long for more:  
A yearning for a deeper peace,  
Not known before.

*Adelaide A. Proctor.*

## VIII: CAVE STORIES

### 1 47. A FAMILY GRAVE. *Genesis 23.*

1. There is something romantic about a cave. A child may never have seen a cave, and yet every one has a good imagined picture of what it is like. This fact is enough to make the cave serve well to bind together this little group of first grade Bible stories.

Let some one tell the Tree Story about the Oaks of Mamre, and then the teacher will tell this new story about a cave by the oaks of Mamre.

2. *The Story.* After Abraham moved his tent to the oaks of Mamre, his wife Sarah died, for she was very old. Then Abraham went to his neighbors and said, I am a stranger among you. Let me buy a burying-place with you, that I may bury my dead out of my sight.

And they liked Abraham and said, Thou art a prince of God among us. Take thy choice of all our burying-places. And he said, If you please, I will buy the field in which is the cave of Machpelah. And they sold him the field and the cave for four hundred shekels of silver.

And there he buried Sarah his wife. And when Abraham died they buried him beside Sarah. And after many years, their son Isaac and his wife, and their grandson Jacob, and many others were gathered to their people, and all were buried in the old family burying-place in the cave of Machpelah.

And so the cave and the family grave helped to make dear the old home by the oaks of Mamre, and to keep it long in the family.

3. Explain that graves were often cut in the face of a

rock, that a shekel of silver was about as big as a half-dollar, and that Abraham's neighbors liked him and were friendly with him when he was in trouble.

Practise the children carefully in telling this story.

4. *Memory Words.* The field and the cave that was therein were made sure unto Abraham for a possession of a burying place. *Genesis 23:20.*

5. The name of this story is, *A Family Grave.*

6. *Home Session.* At the home session the story is to be told, and the memory words to be recited to the family by the child who has learned them in the class. Let some one read aloud *Genesis 23.*

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#### 1 48. THE CAVE OF ADULLAM. *1 Samuel 22:1, 2.*

1. Already the first grade stories have made us acquainted with David the son of Jesse, when he was a shepherd lad living at Bethlehem. Let some member of the class tell the story of David and the Lion, 1 32. Then the teacher will tell another story of David, when he had become a man, and was away from home, living in a cave in the wilderness.

2. *The Story.* When David left his home in Bethlehem, he went to be a servant to king Saul. He lived with the king for a long time and was a good servant to him. He was so brave and friendly that after a while the people began to love David more than they loved the king. This made the king so angry that he tried to kill David. And therefore David escaped and ran away from king Saul, and hid among the rocks in the wilderness in the cave of Adullam.

When his brethren and all his father's house heard it, they went down and joined him there. And every one that was in distress, and every one that was in debt, and every one that was bitter of soul, gathered themselves to

David in the cave of Adullam; and he became captain over them; and there were with him about four hundred men. This was the beginning of David's army. And so it was in the cave of Adullam that David began to form an army of his own followers. With that army he fought many battles and conquered many enemies.

3. Note that the cave was a secret place, a shelter, and a gathering place for these men, and David was their leader.

It may be best for the teacher to tell the story again; and then the children may be practised in telling it after the teacher.

4. *Memory Words.* David therefore departed thence, and escaped to the cave of Adullam. *1 Samuel 22:1.*

5. This story will be called The Cave of Adullam.

6. The story should be told at home by each of the children, and the memory words repeated.

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#### 1 49. THE CAVE OF EN-GEDI. *1 Samuel 24:1-6.*

1. Here is another story of David in a cave. This is a different place from the cave of Adullam in the last story.

2. *The Story.* When king Saul came back with his army from a war, some one said to him, Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and he went to seek David and his men upon the rocks of the wild goats, thinking David was his enemy.

Saul came to the sheepcotes by the way, where there was a cave, and there he sat down. Now David and his men were already sitting in the innermost parts of this same cave. And the men of David said to him, this is the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt do to

him as it shall seem good to thee. Then David arose, and cut off the skirt of Saul's robe secretly. And David's heart was beating hard, because he had cut off Saul's skirt.

And he said to his men, The Lord forbid that I should do this thing to my master, the Lord's anointed, to put forth my hand against him, seeing he is the Lord's anointed. So David checked his men with these words, and did not let them rise against Saul. And Saul rose up and went his way.

3. The teacher first tells this story to the class, and then explains that when a man became king he was anointed with oil, because the Lord had called him to the high office. See that they understand that David had the king in his power, and let him go alive, because he was a king. It will take some practise before the pupils can tell the story correctly.

4. *Memory Words.* The Lord forbid that I should put forth my hand against him, seeing he is the Lord's anointed. *1 Samuel 24:6.*

5. The name of this story shall be, The Cave of En-gedi.

6. At the home session an opportunity must be given to tell the story, to repeat the memory words, and to hear read the passage, *1 Samuel 24:1-6.*

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**1 50. THE KING'S ESCAPE FROM THE CAVE. *1 Samuel 24:7-22.***

1. Some one should tell the story of the Cave of En-gedi. The teacher says, There is another part to this story of the Cave of En-gedi, and we have it for the lesson today.

2. *The Story.* When King Saul was in the cave with David and his men, David checked his men and would

not let them rise against Saul. And Saul rose up out of the cave, and went on his way.

Then David also arose afterward, and went out of the cave, and called after Saul, My lord, the king. When Saul looked behind him, David bowed with his face to the earth, and said, Do not listen to those who say, David seeketh thy hurt. See how the Lord has delivered thee into my hand in the cave. And some bade me kill thee. But I spared thee. See the piece of thy robe that I cut off, instead of killing thee. So there is no evil in my hand, and I have not sinned against thee, though thou huntest after my life to take it.

And Saul said, Is this thy voice, my son David? And Saul wept and said to David, Thou art more righteous than I; for thou hast done me good, when I did evil to thee. When the Lord delivered me into thy hand, thou killedst me not. If a man find his enemy, will he let him go well away? The Lord reward thee good for that which thou hast done to me this day. And Saul went home, but David and his men went up to the cave.

3. *Picture:* Doré. Wilde, 480.

4. The teacher tells the story, and as the children practise telling the story, see that they understand the kindness of David, and the change of mind in the king.

5. *Memory Words.* Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil. *1 Samuel 24:17.*

6. The name of this story is, The King's Escape from the Cave.

7. *Home Session.* The story is to be told and the memory words repeated. Then rehearse the four Fruit and Flower Stories for the review lesson at the next period.

**1 51. GENERAL REVIEW.**

A period should now be taken to rehearse the four Fruit and Flower Stories and the four Cave Stories.

There should also be an opportunity at the close of the season's work, whether the entire course has been completed or not, to definitely recall and recite all the stories which have been taught in the first grade course. The home session should be relied on to help in this general review.

For permanent mastery of the stories, the system of cumulative reviews is essential. By this time the children of the First grade should all be able to tell all the stories of this grade, when the teacher or parent calls for them by the titles used throughout the year. Occasionally there is a slow child, who has not yet become expert in telling the stories. It is best to promote such a child with the rest; for generally such children, under a careful teacher, acquire the art during the second year.



# GRADED BIBLE STORIES

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*Second Grade*







WILDE'S BIBLE PICTURES. 103.      SIR JOHN MILLAIS. 1829-1896.  
THE LOST PIECE OF MONEY.

## *Second Grade*

### I: STORIES OF THE HOUSE OF GOD

It shall be the aim of this series of stories to give, from scripture sources, an impression of respect and reverence for the house of God, of liberal and willing gifts to build and to repair it, of care to keep it clean and holy, and of regular attendance at its services.

The stories are not taught merely as idle information, nor are they reproduced merely to fix that information in the memory, although that is the first task. Both presentation and reproduction are necessary, but only as a means of reaching and shaping the ideals, the habits, and the character of the children.

The child who hears the story well told, and then puts himself behind the story, so as to throw the whole weight and enthusiasm of his personality into the telling of it, thereby commits himself to the spirit and the ideals of the story. Such an expression on his part is the very best way of changing his inner life into harmony with the dominating spirit and character of the story. This is the real result always to be aimed at, although in some stories it has to be indirectly done.

Any teacher beginning with the second grade should study carefully the chapter of Directions for Teachers and Parents. Such teacher should also go over the first grade lessons, so as to be able to review the class in that work. Of if the class has not had that course, then it is very desirable that, by extra sessions, or in some other way, they should be put into possession of that material.

For a statement and explanation of this method of teaching, see Mutch's manual entitled, "Oral Religious Teaching."

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**2** 1. GIVING WITH WILLING HEARTS. *Exodus 35; 36; 37.*

1. This is a story of people who were willing and anxious to give what they had in order to make the house of God better than the tents in which they themselves were living.

2. *The Story.* When the children of Israel were living in tents in the wilderness, Moses said to them, This is the thing which God commands you: Whosoever is of a willing heart, let him take an offering, and bring it to God to build him a tent. The Lord's offering may be of gold, or silver, or brass, or fine linen, or goat's hair, or skins dyed red, or fine wood, or oil, or spices, or incense, or jewels, or any skillful workman may give his work, to make the Tent of Meeting for the Lord.

And they came, both men and women, as many as were willing hearted, and they brought their jewels and such other things as they had, for a freewill offering to the Lord. And Moses called every wise-hearted man whose heart stirred him to come to do the work. And the men received of Moses all the offering which the children of Israel brought. And they kept bringing more offerings every morning, until Moses told them to stop, for the stuff which they had was enough for all the work of making the Tent of the Lord, and too much.

3. *Picture:* The Tabernacle in the Wilderness. Wilde, 386.

4. The story may require to be told a second time. By questioning and help the teacher will train the children to tell it as it has been given to them, not with memorized words, but freely spoken, as a real self-expression.

When the people all wanted a house of God, that made them willing and glad to give large gifts for it. Others followed their example, until enough and even too much had been given.

5. *Memory Words.* And they came, every one whose heart stirred him up, and every one whose spirit made him willing, and brought the Lord's offering, for the work of the tent of meeting. *Exodus 35:21.*

6. Let the class select a title for the story. Help them to correct the names suggested until a good one is found. This is an excellent exercise educationally, requiring as it does a critical and comprehensive view of the whole story. There is no necessity for using the title found in the book.

7. *Home Session.* The family at home, if the need is properly explained to them, will no doubt be glad to co-operate with the teacher in the way outlined in the chapter of Directions for Teachers and Parents.

The parents should be interviewed in regard to the home session, and a full understanding should be arrived at. They should obtain for their own use a copy of this book, not for the child to study, but to enable the parents to help the child in the reviews, and to help him, as in this lesson, to tell the story of Giving with Willing Hearts. They also need the memory words, which the child has been taught to repeat, but often forgets. The reference to the scripture passage from which the lesson is taken is needed, because it is often assigned to be read aloud by the parent to the child.

No teaching is required by parents. Help is to be given the child as needed, and a steady supervision of the things assigned to be done in the home session. All the home work is on the lesson already taught, in order to fix it better in the memory, and to apply it in daily life.

**2** 2. SOLOMON BUILDING A HOUSE OF GOD. *1 Kings 5.*

1. The most beautiful and famous house of God mentioned in the Bible was the great Temple of Solomon. Its story is briefly told by the teacher to help the children to feel respect and reverence for the place where God meets his people.

2. *The Story.* When Solomon was made king, he said, David my father could not build a house of God, because of the wars. But now God has given me peace on every side, and I purpose now to build a house for the name of my God.

And so King Solomon sent thousands of men to the forests to cut great cedar trees and fir trees, and hew them smooth and square, and bring them to the city of Jerusalem. He also sent men to the mountains, to dig and hew out great square stones for the foundation of the house of God.

It is said that all the timber and stones were so well fitted in the mountain that there was neither hammer nor ax nor any tools of iron heard in the house, while it was building. So Solomon built the house of God and finished it in seven years, and it was called the Temple of Solomon.

3. *Picture:* Solomon's Temple. Wilde, 384.

4. The features of the story which are omitted here had better be left for a future lesson in a higher grade. Present this story vividly, and help the children to recall it.

5. *Memory Words.* I purpose to build an house unto the name of the Lord my God. *1 Kings 5:5.*

6. Let the children choose a name for the story.

If a few minutes can be found to spare at the end of a period, it should be used in the review of the first grade lessons.

7. *Home Session.* Parents are asked to set apart a

favorable time when the children may add to the pleasure of the home their own contribution from the day's work at school. The child in the second grade has a story to tell, a memory verse to recite, a picture to show, and a passage of scripture, *1 Kings 5*, which should be read aloud by an older person after the story has been told.

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## 2 3. REPAIRING THE HOUSE OF GOD. *2 Kings 12:4-15.*

1. A church building grows old and wears out with long usage. Even in a short time it needs to be cleaned and made fresh, because dust and dirt gather where people come and go.

The teacher now tells a story of the great Temple of Solomon, when it was no longer new. The people who built it and who loved it when it was new had long since died, and their children had also grown up and died. Others had arisen who were careless about the Temple, and even dishonest with the money given to repair it. But when the young Joash became king, and learned what was being done, all this was changed, as we shall see.

2. *The Story.* The Temple of Solomon had been built more than two hundred years, and it was like any old house, very much broken down, and worn out, and in great need of repair. The priests had gathered money to fix the house of God, but they kept the money themselves, and did not repair the house.

When the king rebuked them, they took a large chest, and bored a hole in the top, and set it by the door of the temple; and the people brought their offerings and put them in the chest.

When they saw that there was much money in the chest, the king's scribe and the high priest counted it and put it in bags, and gave it to the carpenters and the builders that worked upon the house of God, and to the

masons and hewers of stone; and they bought timber and hewn stone to repair the broken places in the house of God. And they made no account of the work and the money paid for it, for they all dealt faithfully.

3. Explain how the money put in the hole in the chest could not be taken out by the priests, who before had kept the money for themselves. Explain how willing workmen used the money honestly without being watched. Teach the children to tell the story as it was told by the teacher.

Make it clear that money for the repair of the house of God was freely given by the people, and that the workmen did not demand exact wages. Make it clear also that people who are careful not to mar or injure the church, and not to leave dirt or waste paper in it, are also helping in the same way.

4. *Memory Words.* Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully. *2 Kings 12:15.*

5. Make a real exercise of the choosing of a title, although it may take but a minute.

6. *Home Session.* At home the child is to tell the story, and repeat the memory words. The passage, *2 Kings 12:4-15*, should be read aloud by an older person. It is always useful to recall as carefully as may be the former stories.

## 2 4. JESUS CLEANSING THE TEMPLE. *John 2:13-16;* *Matthew 21:12-15.*

1. When the people came a long distance to worship and offer sacrifice at the temple, they did not bring animals and doves with them, but bought them after they came to the temple. So there were men there who had such things to sell, and the prices which they charged

were far too high. They made great profits by cheating strangers who had to buy from them.

The teacher will tell this story of how Jesus dealt with these men who had brought their business into the temple yard.

2. *The Story.* Once when Jesus went up to Jerusalem, he found in the temple those who sold oxen and sheep and doves; and the changers of money were sitting there. And Jesus made a whip of cords and drove them all out of the temple, and their sheep and oxen. And he poured out the changers' money, and overturned their tables. And to them that sold doves he said, Take these things away. Make not my Father's house a house of merchandise. Is it not written, My house shall be called a house of prayer for all the nations? But ye have made it a den of robbers. And the blind and the lame came to him in the temple, and he healed them. And there were children there shouting and singing, Hosanna to the Son of David.

3. *Picture:* Hoffmann. Wilde, 52.

4. In teaching these stories to young children it is best not to insist on any exact form of words. But they must not fail to get the idea that the house of God is no place for the trading and the animals, but for people and children singing praises to God. They can now see that the temple is something like a church. A church is a house of God, and ought to be kept for that use. Call upon as many as time will permit to tell the story.

5. *Memory Words.* Make not my Father's house a house of merchandise. *John 2:16.*

6. Direct the class in selecting a title for this story.

7. *Home Session.* Let the family hear the child tell the story of cleansing the temple, and repeat the memory words. See the picture, and read aloud the passages *John 2:13-16*, and *Matthew 21:12-15.*

Throughout the second year the teacher will take every opportunity, when there is a little spare time, to review the class on the stories of the first year. Drill them on repeating the titles of all the groups in the right order, then upon the lessons in each group, by their titles and their contents.

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## 2 5. JESUS GOING TO CHURCH. *Luke 4: 14-38.*

1. While the church is not the only place where God is, nor the only place where one may find God, yet it is the appointed place where the people meet for the purpose of prayer and worship. People who are careful to pay due honor and respect to God, and to refresh their souls in his presence, are regular in their habit of going to church. The teacher will tell this story of what the habit of Jesus was.

2. *The Story.* The home of Jesus was in the city of Nazareth. After he had been away for a while he came back to Nazareth, where he had been brought up; and he became famous through all the region round about. And he entered, as his custom was, into the synagogue on the Sabbath day.

The synagogue, or house of God, was the place where the people went to church. When he saw that there was no one else there to lead the worship, Jesus himself stood up and read the scriptures, and then he preached to the people. And his old neighbors wondered when they heard how wisely he had spoken to them.

Then he went to another town not far away; and here again he went to the house of God on the Sabbath day, and he was teaching the people and healing the sick.

The custom of Jesus from his childhood was to go to church on the Sabbath day.

3. *Picture:* Bida. Wilde, 689.

4. It was not the custom in the synagogues to have a

priest or rabbi every Sabbath, but some member of the congregation read the scriptures and explained what he read. That is how Jesus came to do so when he was back home. Doubtless he had often done so before in the same place. Teach the children to tell the story, giving everybody a chance if there is time.

5. *Memory Words.* And he entered, as his custom was, into the synagogue on the Sabbath day. *Luke 4:16.*

I love thy kingdom Lord,  
The house of thine abode,  
The church our blest Redeemer saved  
With his own precious blood.

I love thy church, O God,  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

*Timothy Dwight, 1800.*

6. Let the class select a title for this story.

7. *Home Session.* The pupil is to tell the story, repeat the memory words, and show the picture at home. Have the scripture passage, *Luke 4:14-38*, read aloud. Show them that the people who remember the stories best are those who oftenest tell the story to the people at home.

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## 2 6. THE RIVERSIDE WORSHIP. *Acts 16:11-15.*

1. There are many places in the world where there are only a few of the people of God, and no house of God at all. Even in such a place the few people love to gather at some appointed spot where together they may meet God and commune with each other. In the story, which the teacher will now tell, some people had such a place of regular meeting with no roof over them.

2. *The Story.* Paul and Silas were traveling by ship

to strange cities. There were few churches there, and the people worshiped strange gods. In one of these cities, called Philippi, Paul and Silas stopped for a number of days. And on the Sabbath day they went out of the city gate, and down by the river side, where they had been told there was a place of prayer.

They found some women who had come together there; and Paul and Silas sat down and spoke to them. There was a woman there named Lydia, who served the true God. The Lord opened her heart to hear what these men said. And she and her family were baptized. After that, she invited them to come and stay at her house, and urged them to come.

And so the house of God was no building at all, but only a spot by the side of the river where people gathered for prayer and worship.

3. Explain that people everywhere have worshiped strange gods, until missionaries, like Paul and Silas, told them about Jesus Christ and the Christian God. Then, until they could build a church, they worshiped in any quiet place which they might select. Have this story told by the pupils, as they heard it from the teacher.

Wherever people meet together regularly to commune with God, there is his dwelling place.

4. *Picture:* Wilde, 764.

5. *Memory Words.* And on the Sabbath we went out of the city by the river-side, where prayer was wont to be made. *Acts 16:13.*

6. Help them to select a title for the story.

7. *Home Session.* The children are reminded to tell the story at home, and repeat the memory words before they forget them. Also they are to review all six of the Stories of the House of God for the next period.

Jesus where'er thy people meet,  
There they behold thy mercy-seat:  
Where'er they seek thee, thou art found,  
And every place is hallowed ground.

For thou, within no walls confined,  
Inhabitest the humble mind;  
Such ever bring thee where they come,  
And going, take thee to their home.

*William Cowper, 1779.*

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## 2 7. THE HOUSE OF GOD.

1. It is necessary now to use a full period to refresh the memories of all the children on all the Stories of the House of God, and the memory words that go with each. If they have formed the habit of always telling the story to some one at home on the same day that it was learned, they can go over these six stories in class very quickly and correctly.

In some cases it may be necessary to consult with some of the parents, and explain to them that part of the work is regularly done at home; and secure their coöperation, which of course they are glad to give. The idea should be that in telling their stories at home, the children are bringing home from their work something which they have learned to do, for the pleasure and enrichment of the home. The principle is the same as when a boy or girl brings home from the manual arts department of the school an article, which he or she has made, expecting the home to be benefited thereby.

Sweet is the solemn voice that calls  
The Christian to the house of prayer;  
I love to stand within its walls,  
For thou, O Lord, art present there.

2. *Home Session.* The next piece of home work may be to tell again the first two groups of first grade stories, namely the Sheep Stories, and the Baby Stories, together with the memory words.

**2 8. SHEEP AND BABY STORIES.**

The second grade people who had the first grade lessons in the previous year, have by this time become quite ready in learning and telling short Bible stories. But unless they have taken time to rehearse the first year lessons often, they will now have faded badly in their memories. If so it will not be possible quickly to recall more than the first two groups of them, namely, the Sheep and Baby Stories, in one period.

Take whatever time is necessary to complete these groups. It is better to have extra sessions of the class, if the work moves slowly. Bear in mind that the former work is being lost just as fast as they forget the stories and do not have them recalled again. Either, one of the children who knows a story well should tell it, or else, the teacher must tell it, and then some of the children will repeat it; and so the review goes on. It helps if you can stimulate a little emulation as to which children can best recall the stories from the former year.

At the home session the same review had better be rehearsed, to deepen the impression of the stories and the memory words.

## II: STORIES ABOUT PRAYER

### 2 9. THE BLIND BEGGAR. *Mark 10:46-52.*

1. At the period of the second grade we can best give instruction about prayer by means of a few examples of prayer taken from the New Testament.

Here is a story which the teacher will tell about a blind man by the roadside. He wished so much to be cured that he shouted a prayer to Jesus as he was passing by, and would not be quieted by people who did not like the noise he made.

2. *The Story.* One day, Jesus was going away out of the city of Jericho with his disciples and many other people. And there was a blind beggar named Bartimeus sitting by the wayside. And when he heard that it was Jesus who was passing by he began to cry out, and pray to him, saying, Jesus, thou son of David, have mercy on me.

And many people rebuked him, and told him to keep still. But he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still and said, Call ye him. And they called the blind man, saying to him, Be of good cheer, rise, he calleth thee. And he threw aside his garment, and sprang up, and came to Jesus. And Jesus said, What do you want me to do? And the blind man said, Master, that I may receive my sight. And Jesus said, Go thy way; thy faith hath made thee whole. And he received his sight, and went along with Jesus.

3. Do not trouble children of this age with the geography of Jericho, or with the meaning of the man's name.

But simply tell the story to them plainly. If they can not repeat it well, tell it to them again, and practise them in the reproduction of the story until they can all tell it.

Make it clear that it was in answer to the man's earnest prayer that Jesus stopped by the wayside and cured him, and that Jesus did not mind the noise. The man who wanted his help was the man for Jesus at that moment.

4. *Picture:* Bida. Wilde, 531.

5. *Memory Words.* Thy faith hath made thee whole. *Mark 10: 52.*

6. Give this story a name chosen by the class.

The part of the first grade work which seemed most difficult should be gone over repeatedly at school and at home. If necessary extra periods should be taken for it.

7. *Home Session.* Let the child tell the story, repeat the memory words, show and explain the picture, and hear the scripture passage read aloud, *Mark 10: 46-52.*

Whate'er the care that breaks thy rest,  
Whate'er the wish that swells thy breast,  
Spread before God that wish, that care,  
And change anxiety to prayer.

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## 2 10. THE STORM AT SEA. *Mark 4: 35-41.*

1. In the last story blind Bartimeus had faith that Jesus could open his eyes, and so he received what he prayed for. But here is another case of men who did not have faith enough to believe that Jesus could still a raging sea. All they expected of him was that he should be anxious like themselves. Yet when they besought him for sympathy, they were surprised that even the sea obeyed his voice.

2. *The Story.* Jesus was tired from teaching the many people on the shore, while he sat in a boat. And at evening he said to his disciples, Let us go over to the

other side of the sea. And they left the people, and took Jesus as he was in the boat.

And when they were far out, there arose a great storm of wind, and the waves beat into the boat so much that it was filling with water. And Jesus was in the stern of the boat, asleep on the cushion; and they awoke him and said, Master, help us or we perish. And he awoke, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said, Why were ye afraid? Have ye not yet faith? And they were afraid, and said to each other, Who then is this, that even the wind and the sea obey him?

3. *Picture:* Doré. Wilde, 78.

4. Do not discuss miracles with these children, but simply tell them the story in good faith, and let them tell it again and again, until they all know it well.

When the disciples were afraid and prayed for help in the storm at sea, Jesus helped them more than they expected, and this is what they said:

5. *Memory Words.* Who then is this, that even the wind and the sea obey him? *Mark 4:41.*

6. Let the children choose a name for this story.

7. *Home Session.* The pupil is given an opportunity to tell the story, to repeat the memory words, and to show and explain the picture. The scripture passage should be read aloud by an older person, *Mark 4:35-41.*

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2 11. ONE WHO GOT MORE THAN HE PRAYED FOR.  
*Acts 3:1-10.*

1. Sometimes people's prayers are so poor that they do not know that they are praying. They go to church and are thinking of something else in prayer time, or they beg for help or favors wherever they can get them, which is like one kind of praying. Here is a story, which the teacher will tell to the class, of a lame beggar brought to

the house of God every day, not to pray to God, but to ask men for a little money to keep him alive, because he could not work.

*2. The Story.* Peter and John were going up into the temple at the hour of prayer. And a man lame from his birth was laid at the door of the temple which is called Beautiful, to ask alms of those who went into the temple. When he saw Peter and John coming, he asked them for money. And Peter said, Look on us. And he did so, thinking to receive something. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ, walk. And Peter took him by the right hand, and raised him up; and his feet and ankle bones received strength. And he leaped up, and stood, and began to walk. And he went with them into the temple, walking, and leaping, and praising God. Because he had been a cripple, he was never allowed to enter the temple until now. And all the people saw it, and knew that it was the same lame man who sat at the door begging. And they wondered at what had happened to him.

*3. Picture:* Raphael. Wilde, 282.

*4. Explain alms, and the ancient custom of cripples to beg for a living. Teach the children to tell the story correctly, and to repeat these*

*5. Memory Words.* Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, Walk. *Acts 3:6.*

The lame beggar asked for money, and Peter gave him not money, but made him well, to earn all the money he needed.

*6. Direct the children in selecting a name for this story.*

*7. Home Session.* The story is to be told, the memory words repeated, the picture shown and explained, and the passage of scripture read aloud, *Acts 3:1-10.*

After it has been mastered as a story, this lesson may be framed as a dialogue. The class may be socialized in order to arrange the words and the parts. For this exercise very little special preparation is needed, and no special costumes. But it should be done at an extra period when there is plenty of time. This exercise is purely for its educational value to the children themselves, and not for the entertainment of spectators. In fact it is better not to have spectators.

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## 2 12. PETER'S ESCAPE. *Acts 12:1-9.*

1. When the disciples of Jesus were yet few in number in Judea, they found many enemies among the Jews and the Romans. They gathered in secret places on the Lord's day to pray and break bread together, to encourage each other in their troubles, and to distribute gifts, which had come to them from other cities, as any of them had need. The teacher will tell this story of their prayer in time of need.

2. *The Story.* King Herod had put forth his hand to trouble the church; and he killed James, the brother of John, with a sword. And when he saw that it pleased the Jews, he seized Peter also, and put him in prison, and set a guard of soldiers over him; intending to bring him out to the people. So Peter was kept in prison, but prayer was made earnestly by the church to God for him.

When Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and guards before the door kept the prison.

And a light shined in the cell, and an angel of the Lord awakened Peter, and said, Rise up quickly. And his chains fell from his hands. And the angel said, Bind on thy sandals, and put on thy cloak, and follow me. And Peter went out and followed. And they passed the

guards; and the iron gate opened for them of its own accord. And he knew not that it was true which was done by the angel, but thought he saw a vision.

3. *Picture:* By Henry Warren. Wilde, 600.

4. Explain that this was not the same Herod as the Roman king, who tried to kill the baby Jesus, 1 15, but his grandson who was now king. Train the children so that they can tell the story.

When there is trouble it has always been the custom of the Christian church to offer united prayer to God. Here the church was praying earnestly for the safety of Peter.

5. *Memory Words.* But prayer was made earnestly to God for him. *Acts 12: 5.*

6. Let the children pick out a name for this story.

7. *Home Session.* The child should tell the story, repeat the memory words, show and explain the picture, and hear read the scripture passage, *Acts 12: 1-9.*

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## 2 13. THE PRAYER ANSWERED. *Acts 12: 10-19.*

1. This story is another part of the one begun in the previous lesson. Review the preceding story of Peter's Escape by having it well told once by a member of the class. Then without any interruption the teacher will present the new part.

2. *The Story.* Peter and the angel went out through one street; and then the angel left him. And when Peter was come to himself and fully awake, he said, Now I know truly that the Lord sent forth his angel, and delivered me out of the hand of Herod and from the Jews.

Then he came to the house where the people of the church were gathered and were praying. And when he knocked at the door, a maid came to answer. And when she knew Peter's voice, she opened not the gate for joy,

but ran in and told them that Peter was standing outside. They would not believe her, but said, It is his angel. But she was very sure. Peter kept knocking; and when they opened the door they saw him and were amazed. But he beckoned with his hand to keep quiet, and told them how the Lord had brought him out of the prison.

Then he said, Tell these things to the brethren. And he went away. The next morning there was a great stir among the soldiers, to know what had become of Peter. And Herod searched for him, and when he could not find him, he examined the guards and commanded that they should be put to death.

And Peter told the disciples how the Lord had brought him out of the prison in answer to their prayers.

3. When the story has been sufficiently presented, let it be told by several children, both in parts, and with the two stories together. It is to be given as a wonderful example of how God answered the prayers of the little church, and delivered Peter from the hands of king Herod.

4. *Picture:* By W. Hilton. Wilde, 601.

5. *Memory Words.* But the word of God grew and multiplied. *Acts 12:24.*

6. A name for this story will be selected by the class.

7. *Home Session.* Each child is to tell the story, repeat the memory words, show the picture, and hear read the passage, *Acts 12: 10-19.*

The teacher may be tempted to socialize the class for the purpose of enacting these two lessons. But the movement is too complex for the class period, and for second grade pupils. They can come back to it a year or two later for a dialogue review of it, which will give much better results. Or one or two older children may be brought in to help, if it is desirable to dramatize it now.

2 14. TEACHING THE DISCIPLES TO PRAY. *Luke 11: 1-4; Matthew 6:5-15.*

1. The disciples of Jesus were men in body, but they had not learned much about the Christian life. Some of them had before been disciples of John, and he had taught them some things; but Jesus was mighty in prayer, and they besought him to make them so. Here is a story of how Jesus taught his disciples to pray.

2. *The Story.* Jesus was praying in a certain place, and when he stopped, one of his disciples said to him, Lord teach us to pray, just as John taught his disciples. And Jesus said, Do not pray just to be seen by people, but in a quiet or secret place pray to the heavenly father; and do not use many words without meaning. But after this manner pray ye:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

3. The first part of this lesson should be taught as a story in the usual way, orally by the teacher. But the Lord's Prayer itself should be memorized word for word by all those who do not know it perfectly already. Then have the whole lesson recited by several of the children, using for the

4. *Memory Words*, the whole of the Lord's Prayer.

5. See that the story gets a properly selected name.

6. *Home Session.* The home session affords a good opportunity not only for the child to repeat the story and the Lord's Prayer, but also to talk about prayer, and receive further instruction.

If as may well be the case it is found that all the

children already know the prayer, and less than the full time is needed for the lesson, use the spare time in recalling the former stories about prayer.

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## 2 15. THE FATHER'S FRIENDLINESS. *Luke 11:5-13.*

1. Whether people pray or not depends mostly on how they think of God. If they think of him only as the great Judge of all the earth, they may be afraid to come to him with their prayers. But if they think of him as a friend and neighbor, it is easier for them to pray to him. In this story Jesus further teaches his disciples that they ought to keep praying, for he is a kind heavenly Father who loves his children.

2. *The Story.* Jesus said, If you have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee bread. I say to you, Though he will not rise and give to you because he is a friend, yet because you keep asking he will arise and give you all you need. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

And which of you that is a father, if his son ask a loaf, will give him a stone; or if he ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

3. In presenting this lesson make it a real instruction in prayer. Give whatever explanations seem needful.

Teach them to reproduce the lesson as given by the teacher.

4. *Memory Words.* Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. *Luke 11:9.*

5. Select a name for this story.

6. *Home Session.* The pupil reproduces at the home session the instruction given by the teacher, including the memory words. Preparation should also be made for the review at the next period of this group of stories, and the Stories of the House of God.

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## 2 16. PRAYER AND THE HOUSE OF GOD.

The two series of stories of the House of God, and Prayer, will now require a careful review, which will take an entire period, if the work has been well done.

If it has not been very well done, or if the stories have not been regularly told at home, it will take longer. However long it takes, the memory of each pupil should be thoroughly refreshed on all these stories, and on all the memory words. Call the stories up one by one by the titles which were chosen, and let the telling move as rapidly, as practicable for good results. That is, do not waste time with other things, or with teaching single individuals, who have failed to learn the stories at the proper time. Such work is important, but it should be done outside of class.

In the home session prepare carefully for a review of the four Bird Stories, and the six Children Stories, of the first grade, and the memory words which go with them.

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### THE PRAYER DREAM

A youth once had a dream; and in his dream he heard loud sounds of prayer. Some one was saying: "Lord,

make me happy all my life; give me joy and not sorrow, pleasure and not pain."

Again in his dream the youth heard a deep strong voice of prayer; and one was saying: "Bestow on me, O Lord, the wisdom that shall save me from all mistakes, that I may always judge truly and act wisely."

Still again in his dream the youth heard the soft murmur of prayer in humble tones, saying: "Grant me, if it please thee, Lord, a heart of love and sympathy for all human kind."

After a silence a voice spoke to the youth, and said: "Which dost thou choose?" And he answered, "Withhold joy, if thou must. Deny me wisdom, if I may not have it. But love, oh, do not refuse me that."

And the voice said: "Thou hast well chosen. In choosing this one, thou hast the others too, for joy and wisdom are the wings of love."

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## 2 17. BIRD STORIES AND CHILDREN STORIES.

Any class which has learned the first grade stories, and two groups of the second grade stories, can now see just how much reviewing at home and in class is necessary to keep them permanently in mind. If the stories are kept thoroughly in mind for one year, it will take only a little work to keep them after that. But if the early work is slighted, the later work grows more discouraging, and the stories will be forgotten entirely.

The pleasure of being able when one is only seven years old, to tell fifty Bible stories, is worth working for. Besides this there is a growth of inner life coming from it, which will bear fruit in after years.

The Bird Stories, and the Children Stories, and the memory words which go with them, are now to be recited. Take extra time for it if necessary, so that all may get them well, and repeat them again in the home session.

### III: STORIES OF GOOD PEOPLE

#### 2 18. ABRAHAM WAS KIND TO STRANGERS. *Genesis 18:1-8.*

1. Do people show kindness oftener to their friends, or to strangers?

Abraham had been a pilgrim of many journeys, always taking his kindred with him. He was kind to his own people; but even strangers found in him a generous friend, as we shall see. Recall the story of the Oaks of Mamre.

2. *The Story.* Once as Abraham was sitting in the door of his tent resting in the heat of the day, he looked up and saw three strange men standing in front of him. He went out quickly from his tent door and spoke to them, and said, Sirs, if now I have found favor in your sight, pass not away from me, I pray you. Let now a little water be brought that you may wash, and rest yourselves under the tree. I will bring some bread, and you may refresh yourselves, before you go any farther. And they said, Go, do as you have said.

And Abraham hurried into the tent to his wife, Sarah, and said, Make ready quickly three measures of meal, and make cakes. Then he fetched a calf, tender and good, and gave it to the servant, and he dressed it and roasted it; and Abraham set before them the meat and cakes with butter and milk, and he stood by them under the tree, and they did eat.

And before they left him, they inquired for Sarah, who was in the tent. Then they brought to Abraham and his wife a welcome message. It surprised them so much that Sarah laughed when she heard it inside the tent

door. For she and her husband were without a son, and were already very old. But the strangers promised them that they should have a son.

Then Abraham knew that the strangers were messengers from God. He had been entertaining angels unawares. And Abraham called the name of his son, that was born to him in his old age, Isaac.

3. *Picture*: Rembrandt. Wilde, 562.

4. Tell the story as briefly and simply as it is here given. It may still be too long for one period. Explain any words which seem not to be understood. Let several of the children tell the story as well as they can with the teacher's help.

5. *Memory Words*. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. *Hebrews 13:2*.

No longer forward nor behind  
I look in hope or fear;  
But, grateful, take the good I find,  
The best of now and here.

I break my pilgrim staff,—I lay  
Aside the toiling oar;  
The angel sought so far away  
I welcome at my door.

*Whittier.*

Make sure that they get the idea of being kind to strangers, and that we call this virtue *hospitality*. But in all these stories the teacher's aim should be to help the children to learn the stories and be interested in them, rather than in any applications of them. The moral and religious lessons must lie on the surface so attractively that children will pick them up. They must not be preached into the children by the teacher.

6. Let the class in consultation with the teacher select

a title for this lesson, so that afterward it can be called up by a name which they will recognize.

7. *Home Session.* The child will tell the story at home, repeat the memory words, show the picture, and hear some one read aloud the scripture passage, *Genesis 18:1-8.*

If a dramatized form of this story is desired, the help of one or two older children may be called in as needed. The chief value of such an effort lies in having the children work out the lines and the scenes for themselves. Follow the directions given in Elizabeth Erwin Miller's "Dramatization of Bible Stories."

Clay modeling may be used in representing the pitcher, the trough, and the well. Crayon illustrations and paper cutting might also be suggested.

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## 2 19. REBEKAH WAS KIND TO A SERVANT. *Genesis 24.*

1. Sometimes servants are treated unkindly, simply because they are servants. Such behavior is never seen in a true lady or gentleman. It was a saying of Jesus that, He that is greatest among you shall be your servant. He meant that serving others is the most honorable thing one can do. Here is a story of a young woman who believed in that sentiment, and acted on it.

2. *The Story.* Rebekah was a tall and handsome young woman, the daughter of a good and wealthy family in the old country where Abraham used to live. Just outside the city where Rebekah lived there was a well, where many people went for water. One evening as the sun was setting, she took a pitcher and went out to the well for some water. After she had filled her pitcher she saw a servant taking care of some camels, and he looked as if he had come from a long journey.

And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water from thy pitcher. And

she quickly let down the pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. And she emptied her pitcher into the trough, and ran again to the well and drew for all his camels. And when the servant asked, Is there room in thy father's house for us to lodge? she said, We have both straw and food enough, and room to lodge in. And the servant was glad for this kindness shown to him.

3. *Picture:* Doré. Wilde, 360.

4. Tell the story in a bright and dramatic way. Help some of the children to tell it again, making clear the maiden's kindness to the old servant. Do not enlarge upon the finding of a wife for Isaac, as that is another subject and comes in a later lesson. (3 1) Keep close to the simple story unit and tell it purely from Rebekah's point of view, that is, that she knew not who the servant was, or what was his business. Yet she showed her goodness by being friendly to the servant of a stranger.

5. *Memory Words.* When she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. *Genesis 24:19.*

6. Choose a title for the story.

7. *Home Session.* The child is to tell the story, repeat the memory words, show and explain the picture, and hear the passage read, *Genesis 24.*

Any models or pictures of ancient pitchers, well-curbs, or other articles mentioned may be shown if the teacher can secure them.

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2 20. A THOUGHTFUL WOMAN. *2 Kings 4:8-11.*

1. The man of God has sometimes been called a prophet, sometimes a preacher, or missionary. But it has always been the custom for some of them to be traveling

about preaching the message of salvation to men, and trusting to the good will of the people for their living. Often they have suffered from hunger and exposure; but often also they have found generous friends, who were more than glad to entertain them. Here is a story of such a friend to the prophet.

**2. The Story.** Elisha, the man of God, spent his time traveling about and preaching. When he passed through Shunem he stopped at the house of a woman who lived there, and she gave him something to eat. And so it was, that as often as he passed by he turned in there to eat bread.

Then she said to her husband, See now, this is a man of God who keeps passing this way. Let us build on to the side of the house a little chamber for him. Let us put a bed in the room; and let us give him a chair, and a table, and a candle; and then it shall be that whenever he comes this way, he will turn in there.

And so they built the prophet's chamber, and Elisha and his servant used to stop there every time they came to that place.

**3.** Note that it was kind and thoughtful for this Shunemite family to build a room on their house for the man of God and his servant to sleep in. The woman showed her goodness by being *generous*.

When the story has been told by the teacher, let it be practised by the children one after another, until they can tell it correctly.

**4. Memory Words.** Let us make a little chamber, I pray thee, on the wall, and it shall be when he cometh to us, that he shall turn in thither. *2 Kings 4:10.*

**5.** Let the children choose the title for the lesson.

**6.** In the home session the child should be heard telling the story, and repeating the memory words. The passage of scripture should be read to him by an older person, *2 Kings 4:8-11.*

By paper-cutting and poster-making, or by clay-modeling, the children may make the bed, chair, table, and candle. But this must be done only when there are long periods, and after good oral expression has been developed.

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## 2 21. THE THANKFUL LEPER. *Luke 17:11-19.*

1. People who are really good are not good only in one or two ways, but in many ways. One of the ways is being polite. It means, for one thing, that when one has received a favor, one should both feel thankful, and also speak the proper thanks. Here is a story of a courteous man, and of some others who were not very polite.

2. *The Story.* There were ten men who were called lepers, because they had a very bad disease. The priests would not let them live in the village because of their unclean disease; so they had to live in the fields and beg by the roadside.

As Jesus came along the road, they stood far off and cried to him, Jesus, Master, have mercy on us. And when he saw them he said to them, Go and show yourselves to the priests. And it came to pass, as they went, they were cleansed.

And one of them, who was not a Jew as the others were, but a man from Samaria, when he saw that he was healed, turned back, and praised God with a loud voice. And he bowed down, with his face at the feet of Jesus, giving him thanks. And Jesus said, Were there not ten cleansed? But where are the nine? Is this stranger the only one to come back and give glory to God? And he said to him, Arise, and go thy way; thy faith hath made thee whole.

### 3. *Picture:* Wilde, 688.

Be sure they get the point about the nine lepers who

did not come back to say, Thank you. One man came back to thank Jesus, and to praise God for making him well. He showed his goodness by being *courteous*.

4. The teacher presents this story in a straightforward way, and at once the children should be ready to reproduce it substantially as the teacher has given it. After several have told it, teach them the

5. *Memory Words.* Were there not ten cleansed? But where are the nine? *Luke 17:17.*

6. Let the children choose a name for the story.

7. *Home Session.* At home the pupil tells the story, repeats the memory words, shows and explains the picture, and hears the scripture passage read aloud. *Luke 17:11-19.* Out of it should grow a conversation on politeness.

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## 2 22. THE GOOD KING AND THE BAD SERVANT. *Matthew 18:23-35.*

1. A good person is fair and reasonable in dealing with others. He can put himself in the other's place, and see things from both points of view, and not act in a selfish way. The teacher tells this story of two men, who differed in this kind of goodness.

2. *The Story.* Jesus once told a story of a king who made a reckoning with his servants. One of them owed him so much that he could never pay it, and the king commanded that he and his family should be sold to pay the debt. But the servant begged him saying, Lord, have patience with me, and I will pay thee all. And the king was moved with pity, and let him go, and forgave him the debt.

Then the servant went out and found a fellow-servant who owed him a few shillings; and he took him by the throat, saying, Pay what thou owest. So his fellow-servant begged him saying, Have patience with me, and I

will pay thee. And he would not, but cast him into prison, till he should pay the debt. When the other servants saw this they were sorry, and told the king. Then the king called him, and said, Thou wicked servant, I forgave thee all that great debt because thou didst ask me. Shouldst thou not also have mercy on thy fellow-servant, even as I had mercy on thee? And the king was angry, and gave him over to the tormentors till he should pay all that was due.

3. *Picture:* Wilde, 536.

4. Help them to see how fair and generous the king was, and how unfair and selfish the servant was. *Fairness* is one of the virtues of good people. Compare the servant with the lepers of the last story.

This is a long story. See how well different children can tell it. The saying of Jesus after this story may be taught them as the

5. *Memory Words.* So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts. *Matthew 18:35.*

6. Help the children to choose a title for this story.

7. *Home Session.* The child tells the story, repeats the memory words, shows the picture, and hears read the scripture passage in *Matthew 18:23-35.*

This story lends itself to dramatic treatment. If so used it must of course have more than the usual time, and must not be undertaken until it has been thoroughly mastered as a story.

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2 23. SOLOMON'S WISE CHOICE. *1 Kings 3:4-14.*

1. We can always know which are the good people if we can find out what kind of things they wish for most. This is a story of a king who has been counted good and wise, because the things which he most desired were really the best things.

2. *The Story.* When Solomon was made king he went up to offer burnt offerings to the Lord. And the Lord appeared to him in a dream, and said, Ask what I shall give thee. And Solomon said, Thou hast made me king instead of my father David; and I am but a little child. I know not how to go out or come in. I am among thy people, and they are so many they cannot be numbered. Therefore give me a wise heart to judge thy great people, that I may know good and evil. And the speech pleased the Lord, and he said, Because thou hast asked wisdom, and hast not asked long life or riches, I have given thee a wise heart. And I have also given thee that which thou hast not asked, both riches and honor. And if thou wilt do as well as thy father David I will give thee long life.

3. Help the children to tell the story after the teacher. Also help them to see that it was because Solomon was *not greedy* in asking, but asked a good thing, that he got what he asked, and the other things too.

4. *Memory Words.* Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil. *1 Kings 3:9.*

5. A title for this story should now be chosen. Rehearse them on the titles of the Stories of Good People. Direct them to be prepared at the next period to review the last two groups of stories.

6. *Home Session.* At the home session tell this story and repeat the memory words. Have read the passage, *1 Kings 3:4-14.*

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## 2 24. THE HOUSE OF GOD, AND GOOD PEOPLE.

The character of the work done by the children, both in learning the stories, and in fixing them in the memory by later reviews, depends chiefly on the teacher. An earnest and tactful teacher can bring the children up to

any reasonable standard of excellence, by consistent and cheerful insistence on both the daily work and the reviews. It must be recognized that sometimes special conditions may defeat this general principle with the very best of teachers. But in general the statement holds true. Yet it is fatal to neglect reviews, even for a little while. It may be quite necessary to take extra time with individuals or with the class to keep up the reviews. If from the outset the idea becomes established that they are real reviews, and that it is actually expected to retain in memory all the stories, there will not be much trouble. Children soon begin to take great satisfaction in knowing, and being able to tell, a large number of these stories. Take this group of Stories of Good People in order, and include the memory words. Endeavor to go through this series so quickly, that there will be time afterward also to review the Stories about Prayer.

For the home session the children are directed to rehearse two groups of first grade stories, namely, the Stories about Animals, and about Trees.

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#### A GOOD MAN

A good man out of the good treasure of his heart bringeth forth that which is good.

It is not the acts which make the man good; it is the good man who makes the acts after his own likeness.

A good man loves his neighbor as himself. Both his neighbor and himself are parts of the one great family of the heavenly Father.

To that great family a good man is loyal. He wants to be useful, and he has learned how to so control himself as not to be harmful.

A good man has formed habits of so living, so loving, and so acting, as to honor the Father, and serve the great family of God.

**2 25. ANIMALS AND TREES.**

Take a period and whatever extra time is needed to refresh the children's memories on two more groups of the first grade stories, namely the Animal Stories, and the Tree Stories. It requires a little definite effort, but not too much, to bring back to their minds as freshly as ever the stories which they learned a year ago. If it takes much time and work, it is a sign that more or better repetitions were needed when the lessons were first learned, or more frequent repetitions at later intervals should have been provided. Now the teacher will be able to modify the schedule in these respects, so that in the future better results may be obtained.

The work of the home session this time should be to repeat again these two groups of first grade stories.

## IV: STORIES ABOUT GIVING

### 2 26. GIVING TO BE SEEN. *Matthew 6:1-4.*

1. Why does the subject of giving take such an important place in Christian thought and life? One reason is because the greed of having and keeping things is one of the chief forms of bad character. Another reason is that the Christian spirit of brotherly kindness is more easily and clearly shown by a gift than in almost any other way.

As in the teaching about prayer, so also with the subject of giving, we can teach young children about it better with a few examples than with any other kind of presentation. Here is a lesson from Jesus, which the teacher will tell to the class, about pride in having people know what gifts we make.

2. *The Story.* Jesus had noticed that some people give not so much to help the needy, as to be seen of men. They let it be known what they are about to do. They hold the gift up in plain sight, as they drop it in, so that no one can fail to see what it is.

So Jesus said, Take heed not to do your alms before men, to be seen of them. For so you will have no reward with your Father in heaven.

When you give your alms do not sound a trumpet before you, as some proud people do in the synagogues and in the streets, that they may have glory of men. When they get the glory, that is all the reward they have, because their desire for the glory is the only reason why they were giving the gifts.

But when you are giving gifts, your reason is to make some one else happy, and not to make other people wonder at you. So do it in secret. Do not let even your left

hand know what your right hand is doing. And then your Father who sees in secret shall be pleased with you, and that shall be your reward.

3. Explain the blowing of a trumpet. It here means making a great show, when people would rather see one behave modestly. Practise the children in reproducing this lesson, and see that they remember and understand the

4. *Memory Words.* Let not thy left hand know what thy right hand doeth. *Matthew 6:3.*

5. Help the children to select a name for this story.

6. *Home Session.* The children are reminded that each one is to tell the story, repeat the memory words, and hear read the passage, *Matthew 6:1-4.*

An effective tableau may be formed of the rich and proud giver, and the others looking at him about to drop his gift in the box.

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## 2 27. THE POOR WIDOW'S GIFT. *Mark 12:38-44.*

1. Who ought to receive the more good from a gift, the one who receives it, or the one who gives it? If it gives as much pain to the giver as pleasure to the receiver, what good is it? A real gift does not cause pain to the giver, but pleasure; and what is more, it is a way for a good person to grow better by doing good.

Here is a story for the teacher to tell, of a little gift that was better than many big ones.

2. *The Story.* Jesus was teaching in the temple for the last time, and he said to his disciples, Be not like those proud people who wish to walk in long robes, and be spoken to in the market places, and to have the chief seats in synagogues and feasts, but those same people take houses away from poor widows, and for a pretense make long prayers. And then he sat opposite the treasury;

and watched how the people put in money; and many that were rich put in much. And there came a poor widow, and she cast in two mites, or less than a cent. And Jesus called his disciples and said to them, This poor widow cast in more than all the others, for they all cast in a little of their wealth; but she in her poverty cast in all that she had, even all her living.

3. *Picture:* Doré. Wilde, 127.

4. Explain that the treasury was the part of the temple where the boxes for the gifts were placed. People who came to worship passed by and dropped their gifts in the boxes. Practise the children in telling this teaching of Jesus.

The poor widow who gave her little all did better than those who gave more out of their plenty, but who also robbed the poor.

5. *Memory Words.* But she of her want did cast in all that she had. *Mark 12:44.*

6. Help the children to find a proper name for this lesson.

7. In the home session the children should reproduce this teaching of Jesus, repeat the memory words, show the picture, and hear read the scripture passage, *Mark 12:38-44.*

A class may put the last lesson and this one together, after having learned both stories perfectly, and play at giving alms in the temple.

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2 28. GIVING FOR THE POOR. *Acts 11; 2 Cor. 8.*

1. People of different races have never liked each other. But when they become Christians they forget their dislikes enough to help each other in distress. Here is a story for the teacher to tell about Christian charity overcoming race hatreds in the early church.

**2. The Story.** The Christians in Judea had all been Jews. When the apostles carried the gospel far away to gentile lands, the Christians in Judea did not like the new members which Paul gathered into the churches away in other lands, because they belonged to another race.

But there arose a famine in Judea; and when these other Christians heard of the famine in Judea, they gave money to buy food for them. Many of those in Paul's churches were very poor; but they gave liberally, every man as he was able, and more than he was able. And when Paul said they were giving more than they could afford, they urged him to take it, and to go himself and give it to the brethren in Judea. And they had great joy in giving, for first they gave their own selves to the Lord.

**3. Picture:** Wilde, 766.

**4.** Explain briefly such terms as gospel (Jesus' teaching), apostles (disciples sent to carry the gospel), and gentile (people who were not Jews). Do not trouble about geography, or Jewish theology. Teach the children to tell the story correctly.

Let them see that when men had given their own selves to the Lord, they wanted to help the brethren who were starving, and no matter about their race. In the same way we love to send food to famine sufferers in China and the Near East.

**5. Memory Words.** But first they gave their own selves to the Lord. *2 Corinthians 8:5.*

**6.** Choose a name for this lesson.

**7. Home Session.** The child is given an opportunity to tell this story, and repeat the memory words, and show the picture, and then to hear read the scripture passages, *Acts 11; 2 Corinthians 8.*

## **2 29. THE WICKED HUSBANDMEN. *Mark 12:1-9.***

**1.** We have seen how those who have given themselves to the Lord love to give more than is required. But

when men have not given themselves to the Lord, nor have his spirit in them, they sometimes rob and kill and refuse to give even what is due. The teacher will tell of an instance where selfish and wicked men treated their landlord in much the same way that people treated the heavenly Father, who sent his own Son into the world to save the world.

2. *The Story.* Jesus told a story to some priests, and he said, A man planted a vineyard, and set a hedge about it, and dug a pit for a winepress, and built a tower, and rented it out to husbandmen, and he went away to another country.

And at the season he sent a servant to the men to get his part of the fruits. And the men took him, and beat him, and sent him away empty. And again he sent another servant, and him they wounded in the head and handled shamefully. And he sent another, and him they killed.

And he had a beloved son. He sent him, saying, Surely they will respect my son. But the men said among themselves, This is the heir; come let us kill him, and the place shall be ours. And they took him and killed him, and cast him out of the vineyard. What then will the owner of the vineyard do? He will come and destroy the men, and give the vineyard to others.

The husbandmen were wicked because they would not give the owner his fruit, and they beat and killed his servants and his son.

3. Explain any words that are not clear, and teach the children to tell the story well.

4. *Picture:* Wilde, 731.

5. *Memory Words.* They crucified him, and with him two others, on either side one, and Jesus in the midst. *John 19:18.*

6. Choose a name for this story.

7. *Home Session.* Make as much as you can of the

opportunity given to the child to contribute his part to the Christian life of the home, by telling the story, repeating the memory words, showing the picture, and having read aloud the scripture passage, *Mark 12: 1-9*.

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## 2 30. THE WIDOW'S FOOD. 1 Kings 17.

1. When one has not enough food for self and children, it is not easy to give to strangers. But we are told that among the poor there is much sharing of the little store, and much kindly and friendly giving. The teacher will tell the case of a poor widow in a famine, who trusted God for more, and shared what she had with a stranger.

This is another part of the Bird Story of Elijah Fed by the Ravens, 1 19. Some one will tell that story first.

2. *The Story.* There was a great famine, because there was no rain for a long time where Elijah the man of God lived. And the Lord said to him, Go to the city. I have commanded a widow there to sustain thee. So he arose and went; and when he came to the gate of the city, a widow was there gathering sticks.

And he called to her and said, Please fetch me a little water to drink. And as she was going to fetch it, he called to her, and said, Please bring me a morsel of bread in thy hand. And she said, I have no bread, but only a handful of meal in a jar, and a little oil in a cruse. And I am gathering two sticks, that I may go in and bake it for me and my son, that we may eat it and die.

And Elijah said to her, Fear not. Go and do as thou hast said. But first make a cake and bring it to me; and afterward make for thee and for thy son. For the Lord hath promised that the meal shall not waste nor the oil fail till the rain comes. And she believed the promise, and gave Elijah the cake. And the meal and the oil did not fail, and they all ate of it for many days.

3. Explain anything not made clear to the children in the first telling of the story, and then teach them to tell it correctly.

The widow trusted the promise of God, and gave the good man the food which she needed; and there was enough for them all.

4. *Picture:* Wilde, 660.

5. *Memory Words.* The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. *1 Kings 17:14.*

6. Help the children to select a name for the story.

7. *Home Session.* Regularity in the observance of the home session will give it increasing value. Let the child repeat the story and the memory words, show the picture, and hear the reading of the scripture passage, *1 Kings 17.*

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## 2 31. THE WEDDING PARTY. *Matthew 22:1-13.*

1. When something is to be given it is usually not hard to find takers. That is because so many people have not given themselves to the Lord, as Paul said, but are still thinking more about getting than giving. The teacher will tell this story from Jesus about a king, who gave a feast, but he had hard work to get guests to come and eat it. Probably those people were not any more loyal to their king than many people are now loyal to God.

2. *The Story.* A king once made a marriage feast for his son, and invited the fine people. Then he sent his servants to call those who were invited, and they would not come. Again he sent to them saying, I have made ready my dinner; my oxen are killed, and all things are ready. Come to the party. But they laughed at it, and went their ways, one to his farm, another to his store, and the rest laid hold on his servants and treated them shamefully and killed them.

But the king was angry; and sent his army, and de-

stroyed those murderers, and burned their city. Then he said to his servants, The wedding is ready, but those who were invited are not worthy. Go into the streets, and invite whoever you find to the party. And they went and invited good and bad, and the feast was filled with guests.

3. Teach the children to reproduce the story correctly.

Jesus explained that the kingdom of God is like this king. It invites people freely to come in, but many are rude and impolite when they are invited, and others know they are not fit to come in, and they pay no attention to the good things offered to them.

4. *Memory Words.* But they made light of it, and went their ways. *Matthew 22:5.*

5. *Picture:* Wilde, 725.

6. Choose a name for this story.

7. *Home Session.* The children are reminded to tell the story, repeat the memory words, show the picture, and hear read the scripture passage, *Matthew 22:1-13.*

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## 2 32. THE WEDDING GARMENT. *Matthew 22:1-13.*

1. One may not accept a gift or an invitation carelessly, and feel no duty in return. One must say, Thank you, in a proper way, and one must play the part which the host desires after one accepts an invitation. There is another part to the story of the Wedding Party, about a guest who did not see the fitness of being like other people.

Let some one tell the last story of the Wedding Party, before the teacher tells this new part.

2. *The Story.* The king made a large party and a rich feast. But those who came must be clean, and must have on the robe which the king gave to all his guests, so that all might appear properly in the presence of the king.

When the king came in to meet the guests, he saw there a man who had not on a wedding garment, and he said to him, Friend, how came you in here not having on the wedding garment? And he was speechless. Then the king said to his servants, Bind him hand and foot, and cast him out into the outer darkness.

3. Give the children practise in telling this story, and also in telling the two stories together.

Not much can be done in the way of interpreting the spiritual meaning of this story to young children. But they should understand that the king was very liberal with his feast, and those who came must be fit for their places at the feast.

4. *Memory Words.* Friend, how camest thou in hither, not having a wedding garment? *Matthew 22:12.*

5. *Picture:* Wilde, 732.

6. Name this story by consultation with the class.

7. *Home Session.* The child in the home for whom this period is set apart makes a contribution, by telling the story, repeating the memory words, showing the picture, and hearing the scripture passage read, *Matthew 22:1-13.* Parents with the book in hand will be able to help where the child forgets. Prepare also for the review at the next period covering the stories about Prayer and Giving.

It is possible to make a pleasant little play by the class, going through the two Wedding-feast stories in dialogue form. There should be no stage dress or show, but only a simple class exercise.

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## 2 33. PRAYER AND GIVING.

A full period should now be taken, either at the regular time, or at an extra session, to go over again the last two series of stories, namely, the Stories about Prayer, and

the Stories about Giving. The memory words should have attention in connection with each lesson.

Every child in the class should have a part in this review, and the teacher can thus judge whether extra special practise in the reviews will be necessary for some of them or not.

At the home session in preparation for the next period, there should be a careful review of the last two groups of the first grade stories, namely the Fruit and Flower Stories, and the Cave Stories, together with the memory words which go with each lesson.

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## 2 34. FRUIT AND FLOWER, AND CAVE STORIES.

The three previous reviews of the first grade stories have now revealed what the class can do with last year's work. The last two groups remain to be reviewed, and should be gone over with sufficient care to bring back each story to each mind, together with the memory words. If extra time is needed for this review work, either in these two groups of stories, or in the other six groups, do not fail to give it the time, otherwise the stories will simply fade out of mind completely.

At the home session there may be a review of the names of the stories in all the first year groups, and any single stories which may be called for by the child or the parents.

## V: OLD TESTAMENT STORIES

The children of the second grade are not expected to read much in the Bible. But they know the book well when they see it, and they should also know that it has two parts. The first and larger part is called The Old Testament. The second part is called The New Testament, and has something about Jesus in nearly all its stories. We are now to have two more groups of stories; the first is from The Old Testament, and the last group is from The New Testament.

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### 2 35. GIDEON'S GUEST. *Judges 6:11-18.*

1. The first of the Old Testament group is a story of the times of fierce wars, when Israel had been beaten and over-run by their enemies, because Israel had no leader. The teacher will now tell this story to the class.

2. *The Story.* The people of Israel were afraid of the Midianites, and were living in dens and caves in the mountains. If their enemies knew that they had cattle or grain, they would come and rob them. One young man by the name of Gideon had raised a little wheat. He was beating it out in the wine-press, so as to be hidden from the Midianites.

And the angel of the Lord appeared to him and said, The Lord is with thee, thou mighty man of valor. And he said, Why then has all this evil befallen us? The Lord hath cast us off, and given us into the hand of Midian. And the Lord said, Go in this thy might, and save Israel from the hand of Midian. Have not I sent thee? And Gideon said, How can I save Israel? I am the least in

my father's family. And the Lord said, Surely I will be with thee, and thou shalt smite the Midianites as if they were but one man.

And Gideon said to his strange guest, If now I have found favor in thy sight, show me a sign that it is thou that talkest with me. Stay thou here until I come back and bring my offering. And he said, I will wait.

3. It will be well to tell the story a second time so that the children can understand and remember it, and then train them to tell it.

Gideon is just getting his first ideas about being a leader of Israel.

4. *Memory Words.* And the Lord said, Surely I will be with thee. *Judges 6:16.*

5. Direct the children in choosing a name for the story. Names should be short; they should sound well; they should refer to the main person or event in the story.

6. *Home Session.* See that the institution of the Home Session is being cultivated in all the homes. One incentive to good work is in order to be able to make a good and welcome contribution to the home life, by telling the story, repeating the memory words, showing and explaining the picture, and asking to have the scripture passage read aloud. This time the reference is *Judges 6:11-18.*

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## 2 36. THE SIGN OF THE BURNT OFFERING. *Judges 6:19-24.*

1. First, let some one tell the previous story. This is another part of the Gideon story. The teacher will tell it as soon as the former part has been told.

2. *The Story.* As soon as the young man really knew who his strange guest was, he thought that he ought to make an offering to him, which would be worthy of so

great a guest. So Gideon left his guest sitting under a tree, and went in and made ready a kid, and cakes of meal, and broth, and brought them out. And the angel said, Lay them on this rock, and pour out the broth. And when he had done so, the angel put forth the end of his staff, and touched the offering. And there went up fire out of the rock and burned it.

And the angel went away out of his sight, and by this sign Gideon saw that he was the angel of the Lord. And he said, Alas, I have seen the angel of the Lord face to face. And the Lord said, Peace be to thee; fear not; thou shalt not die. And Gideon built there an altar to the Lord.

3. Explain that a burnt offering on an altar was the usual way to worship the Lord; and that it was supposed that no man could look upon the face of the Lord and live; and so Gideon supposing that he had seen the Lord himself instead of his messenger, thought he would die for having looked upon his face. The guest proved himself to be the angel of the Lord, by kindling the fire on the altar with his staff. Train the children in telling this story, and also in combining the previous story with this one and telling it as one story.

4. *Memory Words.* Peace be to thee; fear not; thou shalt not die. *Judges 6:23.*

5. *Picture:* Wilde, 746.

6. Help the children to select a name for this story.

7. *Home Session.* The child will be expected to tell the story, repeat the memory words, show the picture and explain it, and hear read the scripture passage, *Judges 6:19-24.*

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## 2 37. DAVID AND HIS HARP. *1 Samuel 16:14-23.*

1. In the first grade lessons there were some stories about David. In two of them he was a shepherd at his

father's home in Bethlehem (1 5; 1 30), and three of them came after he had left king Saul, and was living in caves in the wilderness (1 48; 1 49; 1 50). Now the teacher will tell a story of how David came to get into the king's service.

2. *The Story.* When David was a boy, he learned to play very well upon the harp. He practised long on it when he was not busy caring for the sheep. The time came when King Saul wanted a man to come and be his harper, and play for him whenever he felt badly. So he told his servants to find one; but there were none to be found, until one of the servants said, I have seen David, the son of Jesse at Bethlehem, who is skilful in playing. He is a strong young man; he is handsome and behaves well, and the Lord is with him. So the king sent to Jesse and said, Send me David thy son, who is with the sheep.

And Jesse took presents and sent them with David his son to King Saul. And David came to Saul and stood before him; and the king loved him greatly, and he became his armor-bearer. And the king sent to Jesse and said, Let David stay with me, for he has found favor in my sight. And when Saul felt badly, David took the harp and played with his hand. So Saul was refreshed and was well.

3. *Picture:* Schopin. Wilde, 477.

4. Train the children in telling the story as it was told to them. David learned by long practise to play on the harp, and therefore he was ready to serve the king when the call came. Let them see how if one is to be ready for a good service later in life, one must take time and pains in early life to make himself ready for it.

5. *Memory Words.* I have seen the son of Jesse, the Bethlehemite, that he is skilful in playing, and prudent in speech, and a comely person; and the Lord is with him. 1 Samuel 16:18.

6. Choose a name for this story by consultation.

7. *Home Session.* Let each child be prepared to tell the story, recite the memory words, and show the picture, at home, while some one reads aloud the scripture passage, *1 Samuel 16: 16-23.*

A crayon or pencil drawing of a harp may be made by the children.

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## 2 38. NABAL'S BAD TEMPER. *1 Samuel 25.*

1. When David and his men were living in the caves in the wilderness, he did not let the men rob and destroy without a cause; but he made them keep good order wherever they were, protect the property of farmers, and treat the people fairly.

2. *The Story.* David became a captain of soldiers, and they were camped in the wilderness. There was a farmer there by the name of Nabal. He was rich in sheep and cattle, and he had a lovely wife; but he was very cross and ugly. When the soldiers were there they kept the wild animals and robbers from his sheep, and they did not take anything that belonged to Nabal.

At the time of the sheep shearing there was always feasting, and farmers had plenty of food to give to everybody. So David sent ten of his young men to Nabal with his greetings, saying, We did not hurt your shepherds, and you did not miss anything while we have been here. Now if you have any provisions at hand, we should be glad if you would give us some.

But Nabal was cross, and said, Why should I give you my bread, and the meat which I have killed for my shearers? So David's young men went back and told him, and David said, Gird on every man his sword. And there went up with David four hundred men, and they would have made great trouble for Nabal if his wife had not sent them presents, and excused his rudeness.

3. The story is to be told by the teacher first in a continuous and interesting way, without interruptions or explanations. Then the children are taught to tell it to the class in the same way.

Let them understand that Nabal's bad temper made him unhappy and disagreeable to his friends, and nearly cost him his life.

4. *Memory Words.* The woman was of good understanding and beautiful of countenance; but the man was churlish and evil in his doings. *1 Samuel 25:3.*

5. Ask the children to suggest names for the story, and criticise the suggestions until they agree upon the best name for it.

6. *Home Session.* The children are expected to tell the story, and repeat the memory words. Let some one read to them the scripture passage, *1 Samuel 25*. There is good opportunity now to discuss habits of disagreeable speech and behavior, for the profit of both younger and older members of the family.

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## 2 39. THE BOYS WHO HELPED. *2 Kings 4:1-8.*

1. A man of God in the neighborhood has always been the person to whom people go when they are in trouble. It is known that he is a man of sympathy and kindness, and that he knows many ways of relieving distress. But he has to have his helpers. The teacher will tell this story, of how two boys helped their mother when the man of God came.

2. *The Story.* A poor widow called to Elisha the man of God, and said, My husband is dead, and thou knowest he was a godly man. And the collector has come, and I cannot pay, and he will take my two sons to be bondmen. And Elisha said, What shall I do for thee? What hast thou in the house? And she said, I have nothing but a jar of oil. And he said, Go and bor-

row jars of all thy neighbors; borrow empty jars not a few, and fill them from thy jar. So she went home, and her boys brought the jars from all the neighbors.

And they went in and shut the door. And as the boys brought the jars, she poured out oil, and when the vessels were all full, she said to her sons, Bring another jar, and they said, There are no more jars. Then the oil stopped, and she came and told the man of God. And he said, Go, sell some of the oil and pay the debt; and live upon the rest.

3. Teach the children to tell the story, always mentioning the fact that the two boys had to be sold into bondage, if they and the man of God had not saved the day for the family.

When the poor widow was in trouble, the man of God found a way for her boys to help her.

4. *Memory Words.* Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest. *2 Kings 4:7.*

5. Help the children to select a title for the lesson. Always keep a record of the titles which they choose, and make use of those titles in referring to the stories afterward. If they are not the same as those here used, that makes no difference.

6. *Home Session.* Let each child tell the story and repeat the memory words, in the home session. Some older person should then read aloud the scripture passage, *2 Kings 4:1-8.*

A little dialogue may be made out of this story, if there is time enough after the class work is finished. It is always best to socialize the class for such work, and let the children work out the dialogue for themselves.

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## 2 40. THE HIDDEN BOY KING. *2 Kings 11.*

1. Whenever kings have ruled it has been their way to make one of their sons to become king in the father's

place after the father died. If the king's enemies could destroy his sons it would be easier to get his kingdom. The teacher will tell this story in which the enemies of the king of Israel tried to destroy all his sons, but they overlooked one.

2. *The Story.* Once when the king was dead his enemies tried to kill all his sons, so that none of them could be made king. And they killed all of them, except one little babe. This little babe was taken away secretly by his aunt, and his enemies did not find him, and they did not even know there was such a babe.

They thought that no one could be made king until they should choose one and set him up themselves. But the aunt hid the babe Joash in her bed-chamber; and she kept him there secretly for six years; and when he was seven years old the priest invited the captains and the head men, and they brought out the little boy, and put the crown upon him and made him king, and they shouted, Long live the king. And that was the first that his enemies knew of the boy king, Joash.

3. It is not necessary for the children to learn or even to pronounce many of the strange names. Only a few of the easiest or most familiar are used. Train them to tell the story well, and also to repeat the

4. *Memory Words.* So all the people of the land rejoiced and the city was quiet. *2 Kings 11:20.*

5. *Picture:* Wilde, 499.

6. Help the children to choose a name for this story.

7. *Home Session.* With all due preparation the child should tell the story, repeat the memory words, and show the picture, in the home session. Some one should then read aloud to him the passage of scripture, *2 Kings 11.*

Whenever there is time to spare in any period, it should be used to review some of the preceding lessons.

2 41. THE LITTLE MAID IN SYRIA. *2 Kings 5.*

1. It is good if the man of God is able to cure diseases and help people in their troubles. But that is of no benefit to people who do not know that there is any man of God. The teacher will now present this story of a little maid, who, as a captive far from home, could tell her sick master about a man of God who could cure him.

2. *The Story.* There was a little maid of Israel, who was carried away captive by soldiers into Syria. The captain gave her to his wife for a servant. While she was a servant in this Syrian family, Naaman, the captain, became sick with a disease that no one could cure.

The little maid remembered the man of God at home, who had cured sick people, and had brought one little boy back to life. She was afraid at first, but finally she told her mistress about the man of God who could cure her master.

So the captain took presents and went a long journey to the man of God in Israel. And when he came back he was wholly cured. And he said, Behold now, I know that there is no other God in all the earth, but in Israel. The little maid was very glad, and the captain and his wife were very grateful to her.

3. Practise the children in telling the story as the teacher has given it.

When the little maid of Israel helped to get her master cured, she brought honor to the God of Israel.

4. *Memory Words.* And he said, Behold now, I know that there is no God in all the earth, but in Israel.

*2 Kings 5:15.*

5. *Picture:* Wilde, 664.

6. Let the children name the story.

7. *Home Session.* Let the child tell the story, repeat the memory words, and show the picture in the home

session. The scripture passage, *2 Kings* 5, may be read aloud by some older person.

There are many details in this story, as told in the Bible, which need not be presented here, because second grade pupils are too young, and the whole story will be given in the seventh grade.

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## 2 42. THE KING'S CUPBEARER. *Nehemiah* 1; 2; 4:1-6.

1. A man's sorrow shows in his face, and it makes his friends sorry, even if they have known him only a short time. Here is the story of a foreign king, who saw in his servant's face that his soul was troubled, and the king tried to comfort him.

2. *The Story.* Many of the Jews were carried away as captives by the king of Babylon. They had been there for a long time. One of them, named Nehemiah, was the king's cupbearer. He was a good man; and one day the king saw that his face looked very sad, and he said to Nehemiah, Why are you so sad? And he said, The city of my fathers has been burned, and the place of their graves is laid waste.

The king was kind, and said, For what do you make request? So Nehemiah prayed to God that he might answer wisely; and then he said, If it please the king, that thou wouldest send me to the city of my fathers that I may build it again. So the king gave his cupbearer money and men, and sent him to rebuild the city of Jerusalem. And the few who had been left in the city were glad, and they worked hard, and soon the city was rebuilt.

3. *Picture:* Wilde, 782.

4. Make the story clear by telling it well, and not by introducing many or long explanations. Train the children to tell it well.

A great king can take an interest in the troubles of his servant, and if he is kind he can help him greatly.

5. *Memory Words.* And the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. *Nehemiah 2:2.*

6. Let the children select a name for this story.

7. *Home Session.* Let the child tell the story, repeat the memory words, and show the picture, in the home session. Let some older person read the scripture passages, *Nehemiah*, chapters one, two, and three as far as verse six.

In preparation for the review at the next period, let the child be rehearsed in the last two groups, namely, the Stories about Giving, and the Old Testament Stories.

The story in the present lesson, so incompletely told for little children, is told much more fully at the end of the eighth grade.

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## 2 43. TWO GROUPS OF STORIES.

A full period must now be taken for a review of the Stories about Giving, and the Old Testament Stories.

Take time enough to bring each story back to each mind, together with the memory words.

For home work go through again the stories in the Old Testament group.

## VI: NEW TESTAMENT STORIES

The last group of eight stories are in the large first part of the Bible called The Old Testament. The next group of six stories are in the other part of the Bible called The New Testament. This is the part which tells about Jesus and his disciples.

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### 2 44. THE UNFRIENDLY VILLAGE. *Luke 9:51-56.*

1. It is an unlovely thing to see old hatreds and new jealousies making people unhappy and angry. When one meets people with such feelings, it is sometimes hard not to take sides with them, and soon be as angry as they are. The teacher will tell this story in which Jesus showed himself to have too large a soul to be taken in by such petty passions.

2. *The Story.* When Jesus knew that he had come near the end of his work, he set his face firmly to go to Jerusalem, for it was there that he should be received up. As Jesus and his disciples were traveling toward Jerusalem, he sent some of them on ahead to prepare for his coming. And they came to a village of Samaria. Now the people of Samaria did not like Jerusalem, and had no dealings with the people of that city, on account of old troubles. So when they heard that he was going to Jerusalem they would not receive him. And when his disciples, James and John, heard of this they were very angry, and said to Jesus, Shall we bid fire to come down from heaven and burn them up? But Jesus turned and rebuked them. And they went to another village.

3. One need not trouble the children much with the connections of any story. It is sufficient if they under-

stand and remember what is said. Practise them in telling the story as given.

The people of Samaria were jealous, and his disciples were angry, but Jesus kept quiet, and was not troubled by either.

4. *Memory Words.* I came not to judge the world, but to save the world. *John 12:47.*

5. Let the children select a title for this story.

6. *Home Session.* The story is told by the pupil; the memory words are repeated, with such help as may be needed from a parent who has the book in hand.

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## 2 45. THE GOOD SAMARITAN. *Luke 10:29-37.*

1. In the last story some Samaritans behaved in a manner quite displeasing to the disciples of Jesus. In this story it is a Jewish priest and a Levite who are unkind, and a Samaritan who is most kind to a stranger in trouble.

2. *The Story.* A lawyer once asked Jesus what he meant by a neighbor. And Jesus told him this story.

A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed leaving him half dead. And a priest was going down that way; and when he saw him, he passed by on the other side. And a Levite also, when he came to the place, and saw him, passed by on the other side.

But a Samaritan came where he was, and when he saw him, he was sorry, and came to him, and bound up his wounds and put on medicine. And he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, he took out two shillings, and gave them to the innkeeper, and said, Take care of him, and if you spend more, I will repay you when I come back again.

Which of these three do you think was a neighbor to the man who fell among robbers? And the lawyer said, He that showed mercy on him. And Jesus said to the lawyer, Go and do thou likewise.

3. *Picture:* Plockhorst. Wilde, 466.

4. This story is easily understood by children, but they require careful insistence in the correct telling of it.

The good Samaritan was a true neighbor to the stranger who was robbed, although they lived in different countries.

5. *Memory Words.* Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. *Luke 10:35.*

6. Choose a name for the story.

7. *Home Session.* Let the story be told by the child at home, and the memory words repeated, and the picture shown. Read the scripture passage aloud, *Luke 10:29-37.*

This is a favorite story for use as a dialogue in a socialized class. It may be so used now, but only after it has been thoroughly mastered as a story. For an actual Dramatizing of the Good Samaritan, it is better to use older children. See Spencer: "The Good Samaritan" (Doran); Russell: "Dramatizing Bible Stories" (Doran); Miller: "Dramatization of Bible Stories" (U. of C. Press).

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## 2 46. THE BENT WOMAN. *Luke 13:10-17.*

1. The Pharisees lived by rules, and sometimes a rule points in one way and the right points in another way. In such cases Jesus preferred the right to the rule, and the teacher will tell of one of these instances in the following story.

2. *The Story.* One Sabbath day Jesus was at church in a synagogue; and there was a woman there who was

so bent over that she could not raise herself, either to stand up or sit up; and she had been in this trouble for eighteen years. When Jesus saw her, he called her, and said to her, Woman, thou art loosed from thy trouble. And he laid his hands upon her, and at once she was made straight, and praised God.

But the ruler of the synagogue was angry because Jesus had cured her on the Sabbath, and he said to the people, There are six days in which men ought to work; in them come and be healed, and not on the Sabbath day. But Jesus said, Each of you will loose his ox from the stall to water him on the Sabbath, when he has been bound but one day. Ought not this woman bound these eighteen years to be loosed even on the Sabbath day? And the ruler was put to shame; and all the people rejoiced at all the glorious things that were done by him.

3. Some statement may be needed about the many rules of the Pharisees against working on the Sabbath. Practise the children in telling this story correctly.

When Jesus saw the woman in distress, he waited for nothing, but helped her on the spot.

4. *Memory Words.* When Jesus saw her he called her, and said to her, Woman, thou art loosed from thine infirmity. *Luke 13:12.*

5. *Picture:* Wilde, 724.

6. Help the children to choose a title for this story.

7. *Home Session.* Provision is to be made for the child at home to tell the story which he has learned at school, and to repeat the memory words, being helped as there may be need by older people, who will also read to him the scripture passage, *Luke 13:10-17.*

The Jewish Sabbath was not the same as the Christian Lord's Day, or Sunday. Both were days set apart for rest and for religious and charitable exercises. But the Lord's Day was especially used as a memorial of Jesus.

2 47. THE LOST COIN. *Luke 15:8-10.*

1. It is hard for some people to understand that God cares for those who do not care for him. The teacher will present to the class the teaching of Jesus, that the heavenly Father is more anxious about the careless ones, than he is for the faithful ones.

2. *The Story.* All kinds of people came to hear Jesus: and some of them thought the others were not nice, and that Jesus ought not to receive sinners and eat with them. But Jesus thought these were just the people he should go after and try to save. So he told them the story of the Lost Sheep.

And he also told them this story. If a woman has ten pieces of silver, and loses one piece, does she not light a lamp, and sweep the house, and hunt for it until she finds it? And when she has found it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so there is joy with the angels of God over one sinner that is saved.

3. *Picture:* Millais. Wilde, 193. (Frontispiece.)

4. Practise the children in telling this short story; and then have them also tell the first two stories of the first grade. They belong with this story.

As the woman rejoiced more over the coin that was found, than over all the others, so Jesus was anxious for the people who were lost, and was glad when they were saved.

5. *Memory Words.* Even so I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. *Luke 15:10.*

6. Help the children to choose a title for the lesson.

7. *Home Session.* Let each pupil show the people at home how well he or she can tell these stories, and repeat the memory words.

Charge each pupil to be ready at the next period to tell the story of the Riverside Worship (2 6).

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**2 48. GIFTS FOR THE MISSIONARY.** *Philippians 4: 10-20.*

**1. People do not care for things which they do not know about.** So it was with the gospel of Jesus, especially in Philippi.

The story of the Riverside Worship (2 6), which is the last of the stories of the House of God, should be told here by one of the children. Then the teacher will tell them the story for today.

**2. The Story.** In the city of Philippi, where Paul had found the place of prayer by the river side, Lydia and many others had become disciples of Jesus Christ. The Apostle Paul gathered them into a Christian church at Philippi, and he taught and preached there for many months. He loved the people in that church, and they loved him dearly.

When he had to leave them and go on missionary journeys to start churches in other cities, the people in those cities would not support him at first, and so the church at Philippi, where he had so many friends, collected money at different times and sent it to Paul. And he wrote a letter to them saying, I rejoice in the Lord greatly, that ye have not forgotten me. Ye did well to so share my need, and ye Philippians were the only church to do so. I have plenty now, and my God shall supply every need of yours.

**3. Explain that Paul was a missionary working for strange peoples.** His older churches sent money to support him. Let the children tell the story and give it a name.

At first people did not care for the gospel, and would

not support the apostles. When they came to know the gospel they not only supported the church at home, but in other places as well.

4. *Memory Words.* Not that I seek for the gift, but I seek for the fruit that increaseth to your account.  
*Philippians 4:17.*

5. *Picture:* Wilde, 766. (Same picture as in 2 28.)

6. The Missionary gifts which we are now sending to other lands are to support men and women, who are doing just such work as Paul did.

7. *Home Session.* The home work will consist in telling the story and hearing read the scripture passage, *Philippians 4:10-20*; and further let each pupil make inquiry to learn whether the home church sends gifts to the poor churches in this and other lands.

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## 2 49. THE RUNAWAY SLAVE. *Philemon.*

1. In the days when men kept slaves it was not considered honest for a slave to run away from his master. When any person becomes a Christian it means, for one thing, that he is honest. The teacher will tell this story to show how it worked with one slave boy.

2. *The Story.* A slave boy named Ones'imus once ran away from his master. He may have taken some money too; and he went to the city of Rome. There he was in trouble and in prison and far from friends. The Apostle Paul, who was also in prison there, found him and was a friend to him. He taught the boy about Jesus, until he became a real Christian. Paul showed him that Jesus would want him to obey his master; and so the boy said he would go back to his own master as soon as he could. Then Paul wrote a letter to Philemon, his master; and told him how the boy was changed, that he was now a beloved brother in Christ, and that he was going back of his own accord. Paul promised to repay the

money himself, and asked to have the boy taken back and trusted, and forgiven for running away.

3. It may be necessary to repeat this story before the children can tell it well. Have it told a number of times by the pupils in order to perfect their mastery of it.

Because Paul loved Christ he was a friend to the slave boy; and when the boy learned to love Christ he went back to his master.

4. *Memory Words.* But if he hath wronged thee at all, or oweth thee ought, put that to mine account. I Paul write it with mine own hand, I will repay it.  
*Philemon 18:19.*

5. Help the children to choose a name for this story.

6. *Home Session.* Remind the children to tell the story at home, and also to repeat the memory words. Remind them also to be ready at the next time to recite all the group of Old Testament Stories, and this series of six New Testament Stories.

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## 2 50. OLD AND NEW TESTAMENT STORIES.

A period or more must be taken to recite in order the Old Testament Stories, and the New Testament Stories. First review in order the names chosen for them. Then proceed to call upon the pupils to tell the stories. When memory fails, let another pupil take up the story, and later return to the first pupil, that he also may get the story correctly.

The memory words should be reviewed in the same way. Both teachers and parents in helping children to review, should have the book in hand, and be ready with help, when memory seems to falter. But the real aim is the mastery of the material, for the sake of its spiritual fruitfulness.

## INDEX TO PICTURES

Pictures for use in class are referred to in most of the lessons. For the sake of simplicity only one series is used, namely, that of the W. A. Wilde Company, 120 Boylston Street, Boston, Mass., or Western Branch, W. A. Wilde Company, Madison Terminal Building, Chicago, Ill. Other good pictures will of course serve the purpose, wherever they are obtained.

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